THE HISTORY OF *Many Memorable Things* In Uſe among the ANCIENTS, but now loſt.

AND AN

ACCOUNT OF *Many Excellent* DISCOVERIES

Made by and now in Uſe among the MODERNS, both *Natural* and *Artificial.*

Tranſlated from the Original of

GUIDO PANCIROLLUS,

Illuſtrated with Curious Remarks, Pleaſant Relations, and uſeful Diſcourſes.

To which is added,

The Hiſtory of PRINTING, ſhewing the Time of its Beginning, and of Books printed before the Year 1500.

TOGETHER

With the Hiſtory of what the MODERNS have found which the ANCIENTS never knew.

Taken from the Writings of Biſhop Sprat, *Mr.* Boyle, *and the Royal Societies of* London *and* Paris.

VOL. I.

LONDON:
Printed for A. WARD at the *Kings-Arms* in *Little-Britain*; and C. DAVIS in *Hatton-Garden.* 1727.

11. 6. 41.
561.

THE *Author's* PREFACE TO THE Duke of SAVOY.

AMONG *those excellent Conferences held daily by Your Highness, the Question was put to me (as I remember) concerning those Things which were in Use among the Ancients, but are now discontinued and in Disuse among us; and also concerning Modern Inventions, since the Ruin and Decay of the* Roman *Empire. Now being very ambitious of serving Your Highness, it hath been my constant Endeavour to present You with*

ſomething, which might be grateful to You. I have made a Collection, 1. *Of thoſe* Natural Productions, *of which, being utterlyloſt, we have no Knowledge.* 2. *Of the* Buildings *of the Ancients, and of other Uſages and Cuſtoms among them, which are now laid aſide and quite extinct.* 3. *Of ſome* Modern Arts *and New Inventions, recommended to the World in theſe laſt Ages.*

That by Plutarch's *Example Your Highneſs may draw a Parallel, and make a Compariſon between the Latter and the Former, and conſider with Yourſelf, whether is the greater, our* Gain *or our* Loſs; *juſt as Merchants compute their* Receipts *on one Page, and their* Disburſements *on the other, that by balancing their Accompts, they may know their Condition whether they gain or loſe.*

Theſe Alterations and changes we aſcribe to Providence, which, as it hath appointed a Turn, *or Viciſſitude in all ſublunary Things, that ſome ſhould* die, *and others be* born; *ſo hath it ordained, that ſome certain* Kinds *of them, and alſo ſome Arts, ſhould make their* Exit, *and others ſhould enter*

enter on the Stage of the World; and all this to inſpire us (beſides other Monitions) with Meditations *on the End of this* preſent *Life, and with vigorous* Breathings *after the Eternity of a* Future.

I have preſented Your Highneſs with a Catalogue, not of all (which was impoſſible to do) but of Things moſt remarkable, *the greateſt Part whereof I have obſerved and ſet down. As for thoſe that concern* Religion *and* Laws, *I have purpoſely omitted them; they were ſuperſtitious, and theſe required a particular Volume. Here Your Highneſs may ſee, not only the Majeſty and* Grandeur, *the Glory and Greatneſs of* Rome, *but of the whole Univerſe: And may be vers'd in thoſe Secrets, the Knowledge whereof will not (I preſume) be ungrateful to You. At Your vacant Hours, when releas'd from the* Streſs *of more important Concerns, I beſeech Your Highneſs to vouchſafe an Eye upon this ſlender Piece, which I devote to Your Service, and which may relieve You, when* fatigu'd *with weighty Affairs, and refreſh Your Wearineſs, under the* Preſſure

of that Government that lies upon Your Shoulders.

May the Divine Providence for ever preserve you in perpetual Peace and prosperous Glory. I devote myself wholly and entirely to Your Highness, with all due and humble Reverence and Submission.

Guido Pancirollus.

THE

THE PREFACE OF THE TRANSLATOR.

HE Author of this Treatiſe was a Learned *Italian*, Profeſſor of Civil-Law in the Univerſity of *Padua*; wherein the Year 1887. *SALMUTH* his Commentator heard him (as he tells us) with much Pleaſure and Profit, and where he had the Applauſe both of a numerous and an Intelligent Auditory. He is beyond the reach of Cenſure and Cavil, and not liable to the Attack of any Objection. I ſhall therefore make no Apology for him, as if I recanted and was aſham'd of my Choice; for he hath no Blemiſhes to abaſh, but rather Beauties to charm his Ingenuity and Parts rather merit an Encomium, than paint a Bluſh.

His

His Subject is as noble, as himself is commendable, being enrich'd with Variety of excellent Matter, most copiously pleasant; so that I am so far from excusing the Version, that I wish I had a Polyglot into which I might render it; it being a Book worthy to be perus'd by all Nations, and justly deserves the Universal Language. 'Tis pity such a Volume should lie by, impriſon'd in a Library, lock'd up in *Latin*, as fast as in Chains; for this is a Loss far greater than any it makes mention of. A Work so big with Diversion, and so exceeding Useful, is too good a Morsel for Moths and Worms; and (if it can perish) deserves a better Grave than Dust and Rubbish. This is one Reason why I taught it *English*, being not a little desirous to blazon its Worth, and to rescue it from the Ignominy of so ignoble a Fate.

When I saw it first, I found it loaded with a very large Comment, spread very thick upon it by a *German* Hand, a voluminous Paraphrase not agreeing with the squeamishness of an *Oxford* Stomach, made an ingenious Gentleman of that famous University express in some Company his nauseating of it. The Nicety of his Palate put me upon the Experiment of Tasting, which when I had done, I did not subscribe to his Opinion, *viz.* That there was no Relish at all in his insipid Notes, as he was

was pleaſed to term them, which I found to be very ſavoury, being cook'd with Variety of palatable Learning; for *SALMUTH*, his Commentator, hath highly deſerved of the Scholaſtick World, and is to be admir'd for his Reading, and unwearied Induſtry, in amaſſing together ſuch choice Collections and curious Remarks, ſome of which are very pertinent and proper to the Subject before him.

I have par'd off the Excreſcences of his luxuriant Style, and have pick'd out of his Notes the moſt pat Illuſtrations; to which I have added ſome Hiſtories of my own, and ſome Obſervations and Remarks, ſuch as I have met with in my ſlender Reading, and which I thought agreeable to the Argument in Hand.

I do not take this Collection to be a perfect Monopoly of all that Matter, which belongs to this Subject; there are (doubtleſs) ſeveral Things that lie ſcatter'd in *Pliny* and *Solinus*, in *Dioſcorides* and others, which are not to be found in this our Author. There are alſo many Ceremonies defunct and obſolete Superſtitions relating to the Religion of the ancient Pagans, and ſeveral Sanctions of primitive Law-givers, which have eſcap'd the Inventory of curious *PANCIROLLUS*.

And as for the modern Iſſues of Art and Nature, they are ſo numerous, that a bare

Index

Index of them would ſwell a Volume. Who is able to reckon up the vaſt Improvements of Learning in this laſt Age? How many Rarities hath that great *Genius* of Phyloſophy, the Honourable Mr. *BOYLE* found out in Nature? which hath confeſs'd ſtrange Secrets, when tortur'd on the Rack of inquiſitive Experiments.

In every Science we find a *Columbus*, who enriches his Profeſſion with freſh Diſcoveries. The Aſtronomer boaſts his Variety of Syſtems and new Appearances. And the Phyſician glories in the Circulation of the Blood. It would be tedious to inſtance in the Logarithms of Arithmetick, and in the Sines and Tangents of Geometry. In the Glaſſes of Opticks, and in a thouſand other Inventions of all Arts both Liberal and Mechanical; all which were *Terra Incognita* to ignorant Antiquity.

My reference of the Reader to Mr. *GLANVILL*'s *Plus Ultra*, and to the *Philoſophical Tranſactions*, may excuſe me from enlarging on ſo copious a Subject. They have happily anticipated all Thoughts and Diſcourſes that may be had concerning it: Wherefore, after an humble Recommendation of this *Copy* to the candid Peruſal of all thoſe who either have not, or do not underſtand the *Original*. I take leave to withdraw from giving the Reader any farther Trouble.

THE

THE CONTENTS OF THE First Book.

SECT. I.

Of *Natural Productions which are utterly loſt*, 1

Chap.		Page
I.	*Of Purple*,	1
II.	*Of Purple Ink*,	6
III.	*Of* Obſidian *Stones or Jet*,	10
IV.	*Of* Asbeſtine, *or unquenchable Flax*	11
V.	*Of Silken Flax call'd* Byſſus,	13
VI.	*Of Specular Stones*,	15
VII.	*Of Murrhine*,	18
VIII.	*Of* Aurichalcum,	20

Chap. IX.

The CONTENTS.

Chap. Page

IX. *Of Cinnamon*, 22

X. *Of the* Indian *Leaf call'd* Folium Barbaricum, *and of other Perfumes.* 24

XI. *Of* Amomum, Costus, Malobathrum, Casia odorata, *the* Indian *Perfume, and* Laser, 25

XII. *Of Myrrh*, Stacte, Bdellium, *and* Balsamum, 29

XIII. *Of* Indian *Iron, called* Azzalum, 32

XIV. *Of* Ammoniack *Salt*, 34

XV. *Of Marbles*, 35

XVI. *Of Precious Stones*, 37

XVII. *Of Fruits*, 44

SECT. II.

I. *Of Buildings*, 47

II. *Of the Great* Cirque *or Shew-Place. Of Buildings call'd* Basilicæ. *Of Exchanges, Burses, or Places for Merchandise, call'd* Tabernæ. *Of Bridal-Houses, call'd* Nymphæa, 54

III. *Of the* Fora *of the Ancients*, 62

IV. *Of the* Roman *High-ways* 64

V. *Of Libraries*, 68

VI. *Of Private Buildings*, 72

VII. *Of Statues of Marble Fragments*, 82

VIII. *Of Cellars*, 83

IX. *Of Wrestling and Running-Places*, 86

X. *Of Baths*, 88

XI. *Of Triumphal Arches*, 90

XII. *Of the Pillars of* Trajan *and* Antonine, 91

XIII. *Of the Mole of* Adrian, *and the Tomb of* Cestus, 93

XIV. *Of Obelisks*, 95

XV. *Of the* Egyptian *Pyramids and Labyrinth*, 99

Chap. Page
XVI. *Of* Sphinx, Egyptian, Thebes, *and the Seven Wonders of the World*, 104
XVII. *Of the ſhining* Pyropus, 112
XVIII. *Of* Corinthian *Braſs*, 114
XIX. *Of incombuſtible Oil.* 115
XX. *Of Ductile Glaſs*, 116
XXI. *Of Paper*, 118
XXII. *Of the Four and Five-oar'd Gallies of the Ancients*, call'd Quadriremes *and* Quinqueremes, 119

SECT. III.

I. *Of Muſick*, 122
II. *Of Silent and Hydraulick Muſick*, 125
III. *Of Action*, 128
IV. *Of the Characters of the Letters uſed by the Ancients*, 131

SECT. IV.

I. *Of the Habits and Garments of the Ancients*, 140
II. *Of the Claſp* or Fibula *of the Ancients*, 145
III. *Of the Habit of Emperors*, 159
IV. *Of the Manner of ſaluting Emperors*, 163
V. *Of a Diadem*, 164
VI. *Of Horſes*, 166
VII. *Of the* Teſtudo. 168
VIII. *Of Silver Furniture*, 170
IX. *Of Sellers of Oil, Wine, and other Liquors by Meaſure.* 174
X. *Of the Manner of eating uſed among the Ancients*, 175

The CONTENTS.

Chap.		Page
XI.	*Of Military Customs used by the Ancients,*	192
XII.	*Of Customs used by the Ancients in their Armies.*	200
XIII.	*Of Military Crowns bestow'd on Soldiers,*	203
XIV.	*Of the Armories (now called Arsenals) of the Ancients.*	205
XV.	*Of Triumphs,*	206
XVI.	*Of Ambassadors,*	215
XVII.	*Of Marriages,*	221
XVIII.	*Of the Games of the Ancients,*	226
XIX.	*Of those that were condemned to the Mines,*	231
XX.	*Of Funeral Rites and Ceremonies,*	233
XX.	*Of* Nomenclators,	236
XXII.	*Of Gifts or Presents,*	238
XXIII.	*Of Hours; and of the* Clepsydræ,	240

THE

THE CONTENTS OF THE Second Book.

CONTAINING

Some Modern Inventions unknown to the Ancients.

Chap.		Page
I.	*Of the new World*	265
II.	*Of Porcellane*	285
III.	*Of the Bezoar Stone*	284
IV.	*Of Rhubarb and Cassia*	291

The Contents.

Chap.	Page
V. *Of Sugar*	294
VI. *Of Manna*	299
VII. *Of Alchymie or Chymistry*	307
VIII. *Of Distillations*	322
IX. *Of Bells*	326
X. *Of Clocks*	330
XI. *Of the Mariners Compass*	335
XII. *Of Printing*	338
XIII. *Of Paper*	349
XIV. *Of Cyphers, private Notes, or Characters of Letters*	363
XV. *Of Spectacles*	372
XVI. *Of Saddles, Stirrups, and Horseshooes*	373
XVII. *Of Squaring the Circle*	377
XVIII. *Of Mural or Wall-Engines, and Guns*	383
XIX. *Of Greek Fire, commonly call'd Wild-Fire*	390
XX. *Of Justs, Tournaments or Tiltings*	391
XXI. *Of a Quintane*	394
XXII. *Of Mills*	398
XXIII. *Of Hawking*	401

The Contents.

Chap.		Page
XXIV.	*Of Woven Silks, or Silken Webbs*	402
XXV.	*Of Botargo and Caviare*	405
	Addenda to the Account of Printing	408
	Appendix	419

THE

THE First BOOK OF *PANCIROLLUS.*

SECT. I.

Of Natural Productions which are utterly loſt.

CHAP. I.

Of Purple.

OF all thoſe Things, which have now no Being or Exiſtence in Nature, that which is moſt worthy our Notice, and in the firſt Place to be obſerv'd, is *Purple*; which is counted the chief, and is reckon'd (as it were) the *King* of all Colours. (*a*) The Robes

of Princes, Magiſtrates and Senators were wont to be dy'd with it.

As for its Original, it proceeded (*b*) from a kind of Shell-Fiſh, *i. e.* from a white Vein it carries in its Jaws; out of which, being cut, there flows this Juice or precious Gore, which Wooll and Purple-Silk, for the making of Garments, were tinctur'd with.

I am inclin'd to believe, that this kind of Shell-Fiſh may be found even now-a days, in regard no Species of Things are quite loſt, though perhaps it would be uſeleſs, becauſe no body knows how to take out that Vein.

This Blood they boil'd with the Vein itſelf, firſt open'd in a leaden Veſſel, putting to it a little Water of a moderate Heat, which was convey'd to it through a Funnel from a Fire at ſome Diſtance. From thence aroſe that ſhining and middle Colour between red and black, like that of a Clove-Gillyflower, which, I believe, no other Colour doth more reſemble. There did appear alſo another kind of Colour, which they call'd a violet Colour.

The Reaſon of the Loſs of *Purple*, I preſume is, becauſe the Turks, a barbarous People, are Maſters of *Syria*, and all thoſe Places where it was wont to be found.

The COMMENTARY.

(*a*) [*The Robes of Princes, Magiſtrates, Senators, were wont to be dy'd with it.*]

Hence in *Pliny*, *Purple* is often put for the Chief Magiſtrate; and therefore when the Roman Government was advanc'd to a Monarchy their Princes, who were ſtil'd Emperors (becauſe the Name of King was odious to the Romans

did retain Purple for their Imperial Enſign. And the Emperor *Alexius Comnenus*, when he had deſign'd his eldeſt Son *John* for the Empire, and gave him the Title of Emperor, he is ſaid by *Nicetas*, to have beſtow'd upon him a Pair of *Purple Shooes*. That it was of ſo great Eſteem in former Times, as that none but Kings and their Favourites might wear the ſame; appears from *Dan.* 5. 16. *If thou canſt read the writing*, &c. *thou ſhalt be cloathed with Purple*: And from 1 *Maccab.* 10. 20, 26.

[*From a kind of Shell-Fiſh.*]

Which Shell-Fiſh is call'd in Latin, *Purpura*; whereof formerly great Store hath been found near the famous City of *Tyre*: The Inhabitants whereof found out that precious Liquor or Juice, ſo ſingularly uſeful to the dying of Cloaths, and therefore called *Tyrius Color*.

Some Hiſtories tell us they muſt be taken *alive*, and that chiefly in the Spring Seaſon, at which Time this Juice is moſt plentiful in them. And that when they are gather'd, they muſt be thrown together on an *Heap*; that ſo by their continual Motion, they may vent out this rich *Liquor* together with their Spirit; which done, in ſome near Place or other provided for the clean keeping of it, it is taken up, and preſerv'd for neceſſary Purpoſes. This is another way of getting this Liquor mentioned by Authors.

(*b*) [*As for its Original, it proceeds from a kind of Shell-Fiſh.*]

The Invention of *Purple* is aſcribed to *Hercules*, who walking along the Shore with a Damſel he lov'd, by chance his Boy had ſeiz'd on one thrown up by the Sea, and ſmear'd his

Lips with the Tincture; which ſhe admiring, refus'd to be his, until he had brought her a Garment of that Colour, who not long after accompliſh'd it.

Among ſeveral ſorts of Shell-Fiſh, there is not only that which we call the *Purple*, to be found, but alſo another kind of Fiſh, which is called *Murex*; which though it differ from the former, yet it is taken (like that) in the Spring time, and ſends forth by Attrition, a kind of clammy, viſcous Humour, which (if we believe *Vitruvius*) is called *Oſtrum*. He tells us that thoſe kind of Shell-Fiſh, after they are caught, are cut and ſlaſh'd with certain iron Inſtruments, out of whoſe Wounds, this Purple Matter, by pounding the Fiſh, doth flow and iſſue, and is call'd *Oſtrum*. Hence we read in *Virgil*, *Lib.* 1. *Æneid.*

Ante laboratæ veſtes, oſtroque ſuperbo.
" On *Tyrian* Carpets richly wrought they dine.

And *Oſtro perfuſæ veſtes*, Garments tinctur'd with this Liquor. And we find in *Propertius*, *Oſtrina Tunica*. This kind of Shell-Fiſh doth abound moſt in *Africa*, in *Tyre* and *Sidon*; and *Tyrian* Purple is commended for the beſt.

The Tongue of the *Purple* Fiſh is about a Finger's Length, and is ſo ſharp and hard, that it can eaſily pierce any ſort of Shell-Fiſh. And from hence ſprung the Proverb concerning Gluttons, who are ſaid to be (*Purpura voraciores*) more devouring than the Purple. Their Voracity is the chief Cauſe of their being taken; for the Fiſhermen knowing the Purple to be greedy of Shell-Fiſh, they caſt abundance of them

them into the Sea, in Weels or Bonnets for that Purpoſe, to which they faſten a long Rope; ſo that the *Purple* ſeeing its deſir'd Prey, and thruſting its Tongue betwixt the Ruſhes of the Weel, pierceth the Fiſh, which conſulting their Safety upon the ſenſe of the Smart, do contract themſelves, and by cloſing their Shells, hold it ſo faſt, that the Purple is caught; which being enſnar'd after this manner, through its own Greedineſs, is an *Hieroglyphick* of a *Gormandizer* puniſh'd for his Gluttony; of whom you may ſee an elegant Emblem extant in *Alciat*: And the *Slanderer* is repreſented by the Picture of a Purple with its lolled-out Tongue, as *Pierius* notes in his 28th Book.

The *Tyrians*, by taking away the Shells of the greater Purples, do come at that noble Juice, which lurks in a white Vein in the midſt of their Jaws. But the leſſer Fry they daſh once againſt a Stone, and ſo ſuddenly ſtrike out their Purple Moiſture; but if they do not kill at one Blow, in vain they ſtrike a ſecond Time; for the Blood, through the Pain, being diffus'd, and ſtreaming through all Parts of the Body, will vaniſh and diſappear. Hence *Virgil* tells us in the 9th of his *Æneids*, that they breathe out their *Purple* Souls, who fall by the Anguiſh of a great Wound: In this Particular, copying *Homer*, who calls the Death of ſuch, a *Purple* Death; and *Ælian* informs us, that the Purple was diſpatch'd at one Blow, that ſo it might yield a better Tincture.

As for the Colour of this Juice, which *Pliny* affirms to be a duskiſh Roſy, a clouded Flame (as it were) and *Plato*, a Redneſs, corrected and qualified with a pale white:) It is from the Fiſh

call'd Purple. And ſo is *Conchylium* and *Murex*, as we may ſee in *Virgil*,

---- *Tyrioque ardebat murice Lena, &c.*

" A Purple Scarf, with Gold embroider'd o'er,
" (Queen *Dido*'s Gift) about his Waſte he wore.

And *Juvenal* preſents us with another Inſtance ---- *Horum ego non fugiam Conchylia?* i. e. Shall I not avoid their luxurious Robes *drunk* with Purple and *Tyrian* Dye? Hence *Plautus* mentions *Conchyliata Tapetia*, ſo call'd from that Colour, which is a Compound, and a Mixture of blue and red, and reſembles the azure of March Violets.

This Purple Colour is call'd in Latin, *Oſtrinus*, and *Sarranus*: Hence we read in *Propertius*, of *Oſtrinus Torus*, a Purple Bed; and *Virgil* in his *Georgicks* hath this Expreſſion ---- *Sarrano dormiat Oſtro*, i. e. Let him ſleep in Tyrian Purple. For *Tyre* was call'd *Sarra*, from a certain Fiſh call'd *Sar*. And thus *Sidonius Apollinaris* calls a Palm-embroider'd Garment *drunk with Sarran*, i. e. *Tyrian* Juices, when it had imbib'd only the Tincture of this Purple Moiſture.

CHAP. II.

Of Purple Ink.

THere was wont to be made of *Purple*, a certain kind of Ink, which was call'd *Encauſtum* (*c*). It was us'd only by the Emperors in ſubſcribing their Patents and Letters, and was prohibited all others, under Pain of Treaſon; who, beſides Confiſcation of Goods, were capitally puniſh'd, as oft as they us'd it. This is con-

confirm'd by *Nicetas*, who, in his First Book of the *Life of Manuel*, tells us, that in the beginning of his Empire, he wrote Letters to *Constantinople*, with the Blood of the Purple-Fish, and seal'd and secur'd with a red and golden colour'd Wax, and a silken String. And he tells us also, That *Sultan*, a Persian King, upbraided the Emperor of *Constantinople*, with his empty Promises of noble Presents (written in ruddy Characters) whereas he bestow'd but mean and slender ones. From whence 'tis evident, that the Emperor was wont to use no other Ink: But in case the Emperor was in his Minority, then his Governour was wont to write Letters with (*d*) a *Green* Colour, as the same *Nicetas* affirms of *Alexius Protosebastus*, who was Tutor or Guardian to *Alexius Comnenus*.

I am inform'd that your Highness hath an Edict of *Michael Paleologus*, subscribed with this kind of Ink; and being ask'd not long since what it was made of (which perhaps was not wholly this *Encaustum*) I answer'd that it was thus prepar'd: The Purple-shell of the Purple was beat to Powder, to which was added somewhat of its Colour boil'd out of it, and also melted together with it; and then the liquid Matter being thickned into a Consistence fit for writing, 'twas called *Encaustum*; as 'tis so express'd in a certain Law, which I believe is the only Law in the World, which both teacheth the making this *Encaustum*, and gives it a Name. From hence comes the Word *Inchiostro*, which we corruptly call *Ink*. (*cc*) And from hence was the Original of that *Encaustick* Picture mentioned by *Pliny*, *Lib.* 35. *Cap.* 11. which was wont to be made of this *Encaustum*; but I know not

whether any body elſe has given the ſame Interpretation. This kind of Ink, call'd *Encauſtum*, is, together with Purple, grown quite out of Uſe.

The COMMENTARY.

(*c*) It is very well known that Princes were wont to ſubſcribe their Letters and Edicts with their own Hands; ſo that *Leo* the Emperor ordained and decreed, that thoſe only ſhould be called Writs, which were ſubſcribed by himſelf, and that with a peculiar kind of Ink made of the Purple reduc'd to Powder. He forbad all Inſcriptions on ſacred Edicts, but thoſe of *Purple*, and commanded them all to be ſign'd with that Colour, which he made unlawful for any private Perſon to uſe. From whence 'tis apparent, that all Imperial Writs were wont to be written in *Vermilion* and *Purple* Characters; and that becauſe they could not be eaſily counterfeited, and becauſe Princes muſt do things after a more pompous Manner than inferiour Perſons.

Beſides theſe Examples mentioned by *Pancirollus*, *Conſtantinus Manaſſes* gives in his Annals other Inſtances of Emperors of *Conſtantinople*, who ſubſcribed their Names in *Vermilion* in any Papers that were preſented to them, and afterwards did authenticate and confirm the writing in Purple Characters. And another Author affirms, that he ſaw a certain Patent written with this Purple *Encauſtum*, which at ſeveral Poſitions would repreſent the Appearance of various Colours, as of red, black, golden, and the like, according as the Inſtrument was mov'd and turn'd. And we read that *Paleologus*,

Em-

Emperor of *Conſtantinople*, left at *Rome* an Obligation or Bond, written with the Blood or Juice of the Purple.

(*cc*) [*From this* Encauſtum, *the Picture ſo call'd, mentioned in* Pliny, *receiv'd its Name.*]

Pamphilus, *Apelles* his Maſter, is ſaid to have been the firſt that taught the Art of making this Picture, which was firſt made in Wax Tables, or Ivory made hollow, or engraven. Afterwards it was cover'd with Hair or Briſtles, ſpread upon the Tables, and then burnt with the Coals of Galls (and then with clean Linen, ſo that it had a Gloſs, and would ſhine like Marble) which Picture, drawn on Ships, will never be defaced by the Injuries either of Sun or Wind. Hence he is called *Encauſtes*, who is drawn in burnt Colours. *Martial* hath an Epigram to this Purpoſe.

Encauſtes Phaeton tabula tibi pictus in hac eſt.
Quid tibi vis? Dipyron qui Phaetonta facis.

As if he ſhould have ſaid, The Painters did ill in burning *Phaeton*, who was burnt before.

(*d*) [*Green-Characters.*]

Nicetas, in his ſeventh Book of the Life of *Alexius Comnenus*, tells us, that *Alexius Sebaſtocrator*, the Son of *Manuel*, deſiring the Empire, had obtained an Edict containing thoſe Things, which the Emperor (*viz. Comnenus*) had ſubſcribed to with his own Hand, and that they could not be ratify'd and confirm'd, before *Alexius Comnenus* had ſeen them, and ſubſcribed in *Green* Colour theſe Words [*Rata ſunt.*]

CHAP. III.

Of Obſidian *Stones or Jet.*

(e) *Obſidian* Stones are black, but very ſhining. Looking-Glaſſes are wont to be made of them. They are found on the Coaſts of *Arabia Felix*. There are now none to be had, whatever the *Eaſt-Indian* Merchants boaſt of their finding them. *Pliny* tells us, that many of theſe *Obſidians* are wont to be inſerted like Precious-Stones into Rings, and that in one of them was cut the intire Image of *Auguſtus*, who being much delighted and taken with theſe Stones, caus'd four Elephants to be made of them.

The *COMMENTARY.*

(e) Theſe Stones have their Name from one *Obſidius*, who firſt found them in *Æthiopia*. They are very black, and ſometimes tranſparent, but they look a little dull, and repreſent only the Shadow for the Picture. There is a Sort of Glaſs alſo of the ſame Colour call'd *Obſidian*, from theſe Stones, of which you may ſee more in *Pliny*, in the 26th Chapter of his 36th Book; from whence it appears, that there is a ſort of natural *Obſidian* Glaſs, which is rather to be rank'd among Stones, than Metals; for 'tis as paſſive as the former, enduring the graving Tool, and receiving Images, and is diaphanous or pellucid, tranſmitting (like Glaſs) all Forms and Shapes. 'Tis generated in *Æthiopia*, of which the Sepulchres of the Nobility are uſually made after this Manner; They take a great Piece of it, and make it hollow;

and in that Cavity include the Corps, where 'tis not only preſerv'd, but (as if entomb'd in Glaſs) may be apparently ſeen, neither doth it ſend forth any ungrateful Scent.

CHAP. IV.

Of Asbeſtine, *or Unquenchable-Flax.*

THERE was anciently a certain kind of *Flaxen* Subſtance, which the *Greeks* called (*f*) *Asbeſtin*, i. e. inextinguiſhable; and the *Latines*, *Linum vivum*, live Flax. Whole Webs and Coats are wont to be made of it, which were ſo far from being conſum'd by Fire, that being refin'd from their Droſs, they were cleans'd and purify'd into a greater Luſtre, than if they had been waſh'd with Water.--The Corps of Kings were uſually burnt in thoſe Kind of Coats, leſt their Royal Aſhes ſhould be prophanely blended with common Duſt. *Pliny* tells us, that this kind of Flax, the beſt that is to be found in the whole World, is hard to come by, and not eaſily weav'd, by reaſon of its ſhortneſs: But when once it is found, it equals the Value of the moſt precious Jewels. 'Tis reported, That *Nero* had a Napkin or Towel made of it. 'Tis no where to be had now.

The *COMMENTARY.*

(*f*) That this unquenchable Flax, or Cloth made of it, will not be conſum'd, but cleanſed by Fire, *Pliny* proves at large in the Firſt Chapter of his Nineteenth Book.

Agreeable

Agreeable whereunto is that which *Strabo* relates of *Linum Creticum*, which he tells us, is a Stone; which being ground to Powder, and ſifted and rid of its terrene Matter, its remanent ſtringy Subſtance may be ſo comb'd and teaz'd, as to be weav'd into a Web, which being thrown into the Flames, will not be conſum'd, but be only cleans'd from its Dregs and Corruption.

Podocattarus, a *Cyprian* Knight, who publiſh'd the Hiſtory of that Iſle in the Year 1566. ſhew'd ſome *Cyprian* Flax, which he had at *Venice*, which being caſt into the Fire, he receiv'd again, only refin'd by the Flames, being altogether invulnerable, even in the midſt of the Embraces of that devouring Element. But this is the greateſt Wonder of all, that theſe kind of Contextures are not made of Vegetables, but of the Stone *Amiantus*, generated in the Iſle of *Cyprus*; which being beaten to Powder, and refin'd from its groſs and earthy Matter, its threaddy Subſtance may be weav'd into a Web, which caſt into the Fire, is not conſumed, but (Salamander like) remains inviolable in the midſt of Fire.

The Emperor *Conſtantine* order'd an incombuſtible Sort of Linen to be made of this Stone, that might always burn in his Lamps, which were in his Baths at *Rome*. And *Ludovicus Vives* (in his *Scholia* on St. *Auſtin de civitate Dei*) tells us, That he ſaw ſeveral Lamps at *Paris*, which would never be conſum'd. And at a Feaſt at *Louvain*, there was a Napkin thrown into Fire, which was reſtor'd to the Owner, cleaner and brighter, than if it had been rins'd in Water, or lather'd with a Waſh-ball.

At

At *Heidelberg* in the Prince *Palatine*'s Closet, a late Traveller tells us, That he saw a Purse made of *Alumen Plumosum*, cast into a Pan of burning Coals, till it was throughly ignite; and when taken out and cool, he could not perceive that it had received any Harm by the Fire. Not much unlike this is that Stone, generated at *Caryſtum* (one of the *Cyclades*) which the Inhabitants do comb, ſpin, and weave, and of which they make Towels and Napkins, which, when they are foul, they cleanſe and waſh them (as it were) with Fire.

CHAP. V.

Of Silken Flax call'd Byſſus.

(*f*) BYSSUS was a fine ſort of Flax, which grew in *Greece*, of which *choice* Garments were wont to be made; it was of ſo great a Value, that the third Part of a Dram was exchang'd for four *Denarii*, *i. e.* for half a Crown of our *Engliſh* Money: But it's utterly unknown at this Day, and ſo is a certain kind of Linen call'd (*ff*) *Carbaſus*, which is uſually brought out of the *Indies*, as may be gathered from *Martianus* the Lawyer, and from the Sixth Book of *Virgil*'s *Æneids*,

----- Cui tenuis glauco velabat amictu
Carbaſus -----

" An Azure Robe was o'er his Body ſpread.

The *COMMENTARY*.

(*f*) Next to inextinguiſhable, in worth and eſteem, is that precious kind of Flax call'd *Byſſus*, which was wont to grow about *Elis* in *Achaia*

Achaia, and was agreeable to the Delicacy and Fineneſs of the ſofter Sex.

Iſidorus affirms it to be very white and ſoft and ſome think it to be that delicate Down and woolly Subſtance, which ſticks to a certain kind of Shell-fiſh call'd *Pina*, and is of a dirty Colour, whence are made a ſort of Garments call'd *Byſſine*, of that moſt curious and delicate Wooll, which is of a clayiſh Colour inclining to black, but as bright as Gold.

Pliny mentions another Sort of *Linous* Subſtance, which he calls in the Firſt Chapter of his Nineteenth Book, ξύλον, Wood; and *Ulpian* ξειόξυλον, *i. e.* becauſe it grows on the Apple of a certain *Arabian* Shrub, and is kemb'd and teaz'd by the Inhabitants like Wooll. This Shrub bears Fruit like a *Malacotoon*, and is ſo call'd by ſome. The Linen made of this Matter, is very erroneouſly and falſly call'd *Silken*, whereas according to *Pliny* and *Perotus*, it ſhould rather be call'd *Cotton*.

There is no kind of Flax more white and ſoft; and therefore *Pliny* tells us, That Garments made of them were very acceptable to the *Ægyptian* Prieſts, which *Beroaldus* underſtands, not only of their common and *ordinary* Cloaths, but of their *ſacred* Habiliments in their holy Miniſtrations; and tells us withal, that *Orpheus* and *Pythagoras*, and the Diſcipline of the *Ægyptians*, held woollen Veſtments to be unſeemly and profane in Divine Matters, becauſe Wooll is the Product of an Animal; but linen Habiliments they thought Pure and Sacred, becauſe Flax is the Fruit of the Earth, all whoſe Offſpring is reputed clean; and therefore, the

Prieſts

Prieſts of *Iſis* being clad in Linen, are ſtyl'd *Linigeri* commonly by the Poets. So ſings *Ovid.*

Nunc Dea linigerâ colitur celeberrima turba. Ov.
Linigeri fugiunt calvi, ſiſtrataque turba. Mart.
Cui grege linigero circumdatus & grege calvo. Juv.
---Attended by his Choir in white,
The Bald-pate Tribe runs madding thro' the Street.

(ff) [*A certain kind of Flax call'd* Carbaſus.] *Pliny* tells us, That 'tis very thin and fine; and *Pauſanias*, that 'tis incombuſtible. Hence Garments and Linen made of this Subſtance, are call'd *Carbaſeæ* and *Carbaſinæ*; and becauſe this Latter is of a wonderful Tenuity mov'd with the leaſt puff of Wind, it was eaſily crowded into very ſmall Folds, which *Maro* in his Eleventh Book calls *Carbaſeos.*

---- *Croceam chlamydemque ſinuſque crepantes,*
Carbaſeos fulvo in nodum collegerat auro,
Pictus acu tunicas, & barbara tegmina crurum.
Gold-weav'd with Linen on his Thighs he wore,
With Flowers of Needle-work diſtinguiſh'd o're,
With golden Buckles bound and gather'd up before.

Becauſe the Sails of Ships were made of this Stuff firſt found in *Spain* (as *Pliny* relates) therefore are they call'd *Carbaſa.*

CHAP. VI.

Of Specular Stones.

(g) *Specular* Stones were a ſhining kind of Subſtance, and (according to *Baſil*) tranſ-

tranſparent like the Air. the Ancients mad Windows of them, as we do of Glaſs. *Plin* mentions them in his 36th Book, and 22d Chap ter, and ſo do Civilians.

Nero built the Temple of *Fortune* with thes Stones, wherein whoſoever was ſhut, might eaſil be ſeen without, and (as *Pliny* writes) the Gate being ſhut, the Light ſeem'd included within rather than tranſmitted from without. Thes Speculars are now no where to be found.

I had a Chryſtal preſented me, not unlik theſe Stones, but two Fingers thick, ſo tranſ parent that you would think you ſaw nothing but the Air. It had a Water-Snake within it, gaping as if about to devour a young Lamb, which oppos'd it with a Croſs. 'Twas very exactly done. I had it from *Martin Gerſtman* afterward Biſhop of *Breſlaw*.

The *COMMENTARY.*

(*g*) *Pliny* (in the 22d Chapter of his 36th Book) tells us (according to ſome) that a Specular Stone is a certain kind of Juice, or Humour of the Earth congeal'd like Chryſtal, and hardened into a Stone, and is pellucid like Glaſs, and may be eaſily cleft. It is of a moſt tranſparent Purity, if it be genuine and ſincere; and if no Way ſullied, and without a Flaw, it nearly reſembles the Air in Lucidity.

From this they were call'd *Speculars*, letting in the Sun and Light into Houſes, as Glaſs and Paper do now among us. They were ſo call'd, becauſe they were made of this Stone, and ſet in the Windows; but that in ſuch a Manner, that they might be remov'd at Pleaſure.

They

They were put to ſeveral Uſes; ſometimes Part of the Houſe, and ſometimes their Walks in the Garden were covered with them, and all for the Advancement of Luxury and Pleaſure. ---- Such perhaps was that *Specular* Chamber of *Horace*, wherein his Curtezans were ſo diſpoſed, that where ever he look'd, the very Act of Generation was repreſented to him.

Pliny tells us in his Epiſtles, that the Parlours where they ſupp'd, were excellent Harbours againſt Storms, and Tempeſts, in regard they were ſo fortify'd with theſe *Speculars* againſt all Violence and Injuries of the Weather, if you will believe the Diſtick of witty *Martial*,

Hibernis objecta noris ſpecularia puros
Admittunt ſoles, & ſine ſole dies.

It will not be impertinent to mention here, the *Lapis Phoſphorus*, or the *Bononian* Stone, which if expoſed a while to the illuminated Air, will imbibe the Light, ſo that withdrawn into a dark Room, and there look'd upon, it will appear like a *Burning Coal*, but in a ſhort Time gradually loſeth its ſhining, till again expos'd to the Light. The Chymiſt who ſhew'd it my Friend at *Bologne*, told him it acquir'd this Quality by being calcin'd in a ſmall Furnace, laying the Pieces of Stone upon an Iron Grate over a Fire of Wood: But there is ſomething more of Myſtery in it; for he try'd it, and it would not ſhine.

CHAP.

CHAP. VII.
Of Murrhine.

(*h*) *Murrhinum* was a kind of white Substance, ſpeckled with Purple Spots. It was found in the Earth, and was ſuppoſed to be a Juice or Humour condens'd there by Heat. It was not diaphanous, but was clear and bright, odoriferous and fragrant, of which Veſſels were made very convenient to eat and to drink in. It was very much eſteem'd for the variety of Colours wherewith 'twas adorned, as White, and Cinnamon, and Violet, and the like.

Pompey the Great, after his Triumph over *Aſia* and *Pontus*, brought Cups from thence, and a Pair of Tables made of two Gems, three Foot broad and four Foot long, which would open and ſhut, and alſo Dice and Men of the ſame precious Materials.

But now a-days, neither is this thing call'd *Myrrhinum*, nor thoſe remarkable Jewels to be found any where; (*i*) nor any Pearls like *Cleopatra*'s which could not be match'd by any in the World. She valued them at 20000 *Seſtertia*, which amount to 500000 Crowns.

The *COMMENTARY*.

(*h*) *Murrhine*, Veſſels had their Name from the Gem call'd *Murrha*, which *Pliny* in the 2d Chapter of his 37th Book, affirms to be an Humour condens'd by Heat in the Earth, which was ſhining, but faintly, and had rather a *Brightneſs*, than a Splendor. 'Twas the Variety of its Colours that made it ſo valuable, its

its Spots moving themſelves into a Purple, White, and a Third Colour, the Reſult of them both.

Veſſels made of it are call'd by *Propertius*, *Murrhea*, ---- *Murrheaque in Parthis Pocula cocta focis*, in which Verſe he ſeems to think them Earthen, becauſe he ſaith, they were harden'd or bak'd in *Parthian* Chimnies; from which *Pliny* differs, who holds it to be an Humour condens'd by Heat, and a Stone (as it were) wrought and carv'd into Veſſels, which *Papinius* ſimply calls *Murrhas*; and ſo doth *Martial* in his 4th Book,

Si calidum potas, ardenti Murrha Falerno
Convenit, & melior ſit ſapor ille mero.

In which Diſtich the Poet facetiouſly tells us, by way of Jeſt, that the Wine may grow warm, from the Colour of the Murrhine Cup, becauſe its Spots are (as it were) enflam'd and kindled by the Purple Hue; he promiſeth from thence, alſo a better Taſte, in regard the Odour in *Murrhine* was a commendable Smell.

But this Difference may be eaſily reconcil'd, if we ſay with *Scaliger*, that the Word [*Murrha*] was anciently uſed for a *Gem*; and doubtleſs the firſt Part of that Verſicle, ---- *Et gemmâ bibat, & ſarrano dormiat oſtro*, is to be underſtood of this *Myrrha* we are ſpeaking of.

(*i*) [*Nor any Pearls like* Cleopatra's.]

Cleopatra told *Mark Antony*, that ſhe had ſpent at one Supper an hundred *Seſterces*; which he thinking impoſſible, ſhe made next Day (Wagers being laid) a moſt ſumptuous Entertainment; which when he derided, and requir'd an Account of the Coſt and Charge,

She

She made anſwer, that that was but the *alias*, or a Trifle by the By, and told him withal, that ſhe would ſpend and conſume as much as ſhe had promiſed, and therefore immediately commanded the ſecond Courſe to be brought in. And when the Servitors by her Order, had ſet before her but one Sawcer of Vinegar, *Mark Anthony* obſerving, and looking what ſhe would do, ſhe took a Pearl from her Ear, and plung'd it into the Veſſel, which being preſently melted (for Vinegar will diſſolve with its Acrimony Margarites and Jewels) ſhe drinks up at a Draught; ſhe laid hold on another, intending to take it off, as ſhe had done the Former; But *Lucius Plancus* (Umpire of the Wager) would not ſuffer her. The Pearl that was left, was cut in two, and was hung at the Ears of *Venus* in the *Pantheon* at *Rome*.

CHAP. VIII.
Of Aurichalcum.

(*k*) *Aurichalcum* was a ſort of Braſs reſembling Gold, and of which were made thoſe ſort of carv'd Works, which the Ancients ſuppoſed to be of *Corinthian* Braſs, but falſly; for *Corinthian* was a Mixture of Braſs, and Gold; but thoſe *Toreumata* being melted, had nothing of Gold or Silver in them; and therefore I believe they were made of *Aurichalcum*.

Pliny tells us, in the 2d Chapter of his 34 Book, that this kind of Metal hath not been in Being for a long Time, by reaſon of the Barrenneſs of the feeble Earth. But 'tis clear and

and manifeſt that *Martianus* the Lawyer (who flouriſht in the Time of *Alexander Severus* the Emperor in the Year 225) made mention of it, as if it had been to be found in his Days.

That *Latton* or *Aurichalcum* now in Uſe, is not right *Aurichalcum*, but Braſs, which ſprinkled with ſome Powders, doth uſurp its Splendour; as we ſhall obſerve hereafter.

The *COMMENTARY.*

(*k*) That which the *Greeks* call Ὀρείχαλκος, many in *Latin* call *Aurichalcum*, which is a a *mungrel* Word derived from both thoſe Languages, ſuppoſing it to be a compound of Gold and Braſs. That there may be ſuch a Thing even *Scaliger* himſelf denies not, but he ſaith, 'tis not this Ὀρείχαλκον of which we ſpeak.

Some therefore think that the Word may better have its Original from Ὄρος, which ſignifies a *Mountain*, and χαλκὸς, which ſignifies *Braſs*; ſo that it is a kind of *mountainous* Metal, dug out of Hills, and not a Mixture of Gold and Braſs, but only meer Braſs, which had the Colour of Gold, and did ſomewhat reſemble it.

'Twas of ſo great Value among the Ancients, that though it was no where to be had, yet (as if it were in being) it was accounted more precious than Gold.

Pliny tells us in the third and ſixth Chapters of his 23d Book, how to *gild* or adulterate Braſs, ſo as to make it look like Gold, which was done after this manner. They made the Braſs red hot, and then quench'd it in Vinegar and *Allum*; afterward, they ſpread it with thin *Leaf-*

Leaf-Gold, which the prepar'd Braſs receives in ſuch manner, that they moſt cloſely unite and ſtick together: And laſtly, if the Braſs chance to look pale, under the Leaf-Gold, they ſmear'd it over with the *Yelk* of an Egg, which takes away the Colour of the Braſs.

CHAP. IX.

Of Cinnamon.

(*l*) GAlen informs us in his Firſt Book of *Antidotes*, that *Cinnamon* is very rarely to be found, unleſs in the Cabinets of Princes. *Pliny* tells us, that a Pound of it was worth a thouſand *Denarii*, and alſo that its Price was inhanc'd, after the burning of the Woods of *Arabia* and *India*.

But that *Caſſia*, which the Latins call *Lignea*, woody, is liken'd to the worſt Cinnamon, and is call'd by the Italians, *Canella*.

We have no Knowledge of *true* Cinnamon, nor yet of the *Xylo-Cinnamon*, which is only the *Wood* of the Tree, but the Cinnamon is the outward *Bark* of it.

The COMMENTARY.

(*l*) *Pliny*, in the 19th Chapter of his 12th Book, hath a large Deſcription of *Cinnamon*; which *Solinus* having abridg'd, tells us, That it is a ſhort, low Shrub, not above 2 Ells high; and that the *ſlenderer* it is, it is the more eſteem'd, and that the more *thick* and *bulky* is of a leſs Account.

Monſieur *Thevenot* ſays, that the Tree (from which they have this Bark) is ſtrait, and pretty

like

ke to the *Olive-Tree*; that it bears a white lower of an excellent Scent, and the Fruit of is round; that they take off the Bark in the mmer time, and that when they cut it, the nell is ſo ſtrong, that the Soldiers (who are guard the ſame) fall almoſt ſick upon it.

Linſchoten tells us, that the Cinnamon-Trees ring up of themſelves, without planting in e open Fields, like *Buſhes*; that the Tree from hence the Bark is taken, they let ſtand, and ithin three Years after, it hath another Bark, s it had before.

Solomon mentions it in the 17th Verſe of the th Chap. of his *Proverbs*; *I have perfumed my ed with Myrrh, Aloes and Cinnamon.* *Martia-us* the Lawyer obſerves out of *Pliny* and *Dioſ-ides*, that the prime *Virtue* of this Shrub is in its *Bark* or Rind. There is an Ointment made of it, call'd *Cinnaminum*, which of all Un-guents is the moſt craſſe and thickeſt.

A Modern Traveller (Mr. *Ovington*) in his Voyage to *Surat*, tells us, that *Ceylon* is the chief Place for Cinnamon, and that 'tis cut off om a Tree cloath'd with three Barks, two whereof are ſtrip'd off, which are the Cinnamon; e third and moſt inward, which incloſeth the ody of the Tree, is never touch'd, becauſe an ciſion in it kills the Tree. After three Years me, the extreme Barks are renew'd, and cover e Body of the Tree again, and are fit to be ull'd off.

As for the Place of its Growth, it formerly ouriſh'd in ſuch great Plenty in *Ethiopia*, that e find the *Southern* Part of it was call'd by *olemy* the Geographer, *Regio Cinnamomifera*, om the Great Quantity of that Spice, which then

then grew there; though now there is not a Tree of it to be found in all this Country, as the *Portugueſe*, who have narrowly look'd for it, do affirm. It comes now from the Iſland of *Ceylon*, which produceth the beſt.

[*Very rarely to be found, unleſs in the Cabinets of Princes.*]

Cinnamon was ſo ſcarce in *Galen*'s Time, that he ſays (*Lib.* 1. *de Antid.*) no Man had any but the Emperor. But *Scaliger* is of Opinion, that the Cinnamon, which we now uſe, is very different from what was in *Galen*'s Days.

[*But that* Caſſia, *which the Latins call* Lignea, *&c.*]

There is a great Diſpute concerning the Difference between *Caſſia Lignea* and Cinnamon. Some ſay they are both one, differing only in Names; others, that they are the ſame, but differ only in Place; others, that they come both off the ſame Tree, and ſo call the outward thickeſt Bark, *Caſſia Lignea*, the inward thin Bark, the *Cinnamon*: Others ſay, that they come off different Trees, that are very like; ſo that the Caſſia may be made a Cinnamon-Tree by Tranſplantation. But doubtleſs, the *Shop Cinnamon*, or *Canella*, is the true Caſſia of the Ancients; and if we muſt diſtinguiſh, you may call the thicker Bark, *Caſſia*, and the thinner *Cinnamon*.

CHAP. X.

Of the Indian Leaf, call'd Folium Barbaricum, *and of other Perfumes.*

AMong many Kinds of choice and precious Spices, brought from the *Indies* to *Alexandria*,

andria, *Martianus* the Lawyer makes mention of this Leaf. It was a certain Perfume, from a very ſweet Root (call'd *Bacchar*) and a Compound alſo of *Spikenard*, *Myrrh*, *Balſam* and *Coſtus* (call'd *Herba Maria*) and other Vegetables; of which, ſee *Pliny*, in the 6th Chap. of his 21ſt Book, where are mentioned many other Odours; which becauſe they have now no being in Nature, I therefore omit them, and for brevities ſake ſhall paſs them by. I have named only this, becauſe the chiefeſt and moſt eminent of all; which being brought from the *Indies*, is therefore called *Barbaricum*, Barbarous.

The COMMENTARY.

Martianus the Civilian, makes mention of this Indian Leaf, in his Book *De Publicanis & Vectigalibus.*

CHAP. XI.

Of Amomum, Coſtus, Malobathrum, Caſſia odorata, *the* Indian *Perfume and* Laſer.

THE Herbs *Amomum* and *Coſtus*, were moſt fragrant and noble Plants, of which, formerly were made moſt precious Perfumes of very great Value. They are not to be had now a days; but Perfumers and Apothecaries uſe others in their ſtead, viz. *Pſeudocoſtus*, i. e. Falſe and counterfeit. Of theſe two Plants, were made a Perfume call'd *Coſtamomum*, which was brought alſo from the *Eaſt-Indies*. *Martianus*

mentions it as a moſt precious Thing; but this alſo is quite loſt.

And ſo is alſo the Herb (*n*) *Malobathrum*, and fragrant *Caſſia*, which ſome ſuppoſe to be Spikenard. Theſe Plants were exceeding fragrant, out of which was ſqueez'd a moſt ſweet Oil.

Martianus alſo in the afore-cited Place, ſpeaks of *Malobathrum*, to which he adds the Indian Perfume, which was a moſt odoriferous Froth, iſſuing from Indian Canes.

He mentions alſo *Laſer*, which was a ſweet Juice or Gum, proceeding from a Plant call'd *Laſerpitium*, of which *Pliny* diſcourſeth in the 3d Chap. of his 19th Book.

The COMMENTARY.

(*m*) *Martianus* makes mention of all theſe Herbs, whoſe Natures, Virtues and Properties, 'tis worth our while to underſtand from *Pliny* and *Dioſcorides*.

However, in the *Interim*, we may obſerve thus much of *Perfumes* in general, that the Ancients, who were *nicely* ſtudious of Neatneſs in Attire, and Curioſity of Dreſs, were wont to bathe their Heads in fragrant Ointments, made of boil'd Perfumes, as *Pomponius* tells us. Hence *Lucretius* calls them,

------ *Mixtos in corpore Odores,*
Concoctoſque ------

" Behold ſweet Odours mix'd i'th Body dwell
" And boil'd Perfumes breathe forth a fragrant Smell.

They were wont to be ſodden in leaden Veſſels in the Shade, as *Pliny* informs, in th

2d Chap. of his 13th Book; and we read in *Seneca*'s 90th Epiſtle of the Shops of thoſe that boil'd Odours. To which is pertinent that of *Horace*.

Quis multa gracilis te Puer in roſa,
Perfuſus liquidis urget Odoribus?
" What ſlender Youth in Roſe-buds, all Perfume,
" Invites thee to his eager Arms to come?

Some underſtand theſe Odours of certain Ointments, that are great *Provocatives*, and take away that filthy *Haut-gouſt*, which ſtreams from the Body, wherewith not only Limbs of Strumpets, but their Beds alſo were wont to be ſmear'd, according to that of *Catullus*.

------ *Cubile clamat*
Sertis, & Tyrio fragrans odore.
" The Bed is crown'd with Garlands ſweet,
" And Tyrian Odours in the Noſtrils meet.

Hence thoſe Phraſes are frequent in the Poets, to *bathe*, *anoint*, *perfume*, and *waſh* the Head and Body in liquid and flowing Ointments (*n*). *Horace*, in the 7th Ode of his 2d Book, expreſly mentions this Indian Leaf.

------ *Coronatus nitentes*
Malabathro Tyrio Capillos
" My Head with Garlands crown'd
" Of Indian Leaf ------

They were ſtyl'd *dry* Ointments by *Pliny*, which were made of drying Perfumes, and were call'd *Diapaſmata*, which was a great Enemy to that *fœtid* Smell, breath'd from the Pores of a naſty Body. Hence they were wont to apply it

to the *Groin*, *Armpits*, and other Parts of thoſe *Goatiſh* Perſons that ſmell ſo rank.

The manner of uſing Unguents, was brought from *Greece* to *Rome*, whoſe Luxury was ſo extravagant in a ſhort time, that τὸ κήρωμα, *i. e.* An Ointment made of Wax was diſſolved in Oil, and which ſuppled their *Athletæ*, was ſold at the Price of 800 *Seſterces*, which is above ſix Pounds of our Money.

As to ſmell *ſweet* is the Property of a ſoft and *delicate* Man, ſo to *ſtink* like a Goat, is the Trick of a naſty and filthy Beaſt; ſuch a one as *Mævius* was, whoſe Rankneſs is recorded by *Horace*.

----- *Gravis hirſutis cubat Hircus in alis.*

"A Rammiſh Stench his Arm-pits do exhale.

Of the Author, Cauſes, Goodneſs, *&c.* and alſo of the Manner of making Ointments, you may read in *Athenæus*, in the 14th Chap. of his 3d Book.

Beſides theſe *Dry* ones, they had (doubtleſs) their *liquid* Ointments too, which they mingled both with their Wine and Viands; wherewith they did not only moiſten their *Pates*, but their *Whiſtles* too; ſo that they drank, and tippled them with the greateſt Luxury.

Pliny is of Opinion, that OINTMENTS were uſed long before the Battel of TROY; for *Jacob* ſent ſome to his Son *Joſeph* in *Egypt*: And *Moſes*, who was 350 Years before the Siege of that City, makes mention of Ointments about the Sanctification of the Tabernacle, and the Prieſts of the Old Temple. *Pliny* and *Solinus* report, that *Alexander*, when he conquer'd *Darius*'s Army, found among other Jewels and Spoil

poils, and other valuable Things, a Casket of Unguents, which he highly esteem'd. But *Herodotus* affirms, that they were frequently us'd before *Darius*'s Time; for *Cambyses* sent Embassadors to *Æthiopus*, King of the *Macrobians*, with great Presents, one wherof was a Box of Ointments.

It is not certain when they were first used in *Rome*; but we find in *Pliny* (*Anno* 565. *U. Cond.*) *Antiochus* being vanquish'd, *Pub. Licinius Crassus*, and *Julius Cæsar*, then Censors, commanded that no foreign or strange Infection of Ointments should be sold in the City.

CHAP. XII.

Of Myrrh, Stacte, Bdellium *and* Balsamum.

(o) *Myrrh*, is a Drop or *Tear*, distill'd from a Tree in *Arabia Felix*, so call'd, because productive of every thing that is odoriferous.

(p) *Stacte* is *extracted* from Myrrh, which yields a more precious kind of Liquor.

(q) *Bdellium*, also is a Tear, dropping from a certain Tree that grows in *Bactria*.

(r) *Balsamum* (a Thing more famous than truly known) is the Juice of a certain Vegetable (like a Vine) that grows in *Judæa*, in the Valley of *Jericho*.

These kind of Plants are not now to be had, but only the Counterfeit. 'Tis said that the Turks have found in *Egypt* some of them, from which they yearly receiv'd some few Drops,

otherwiſe they are not to be found in any Part of the World beſides. For when the *Mahometans* (Enemies to all Order and Neatneſs) had deſtroyed all the Vineyards in (*s*) *Jericho*, 'tis no Solœciſm to think that this kind of Plant hath no Exiſtence, and conſequently that there is no ſuch Thing as *Balſam* in being, nor brought into *Europe*; or if there is, 'tis ſo little, that 'tis as good as none.

The COMMENTARY.

(*o*) The beſt *Myrrh* is produc'd in *Arabia*; before it is cut, or ſuffers an Inciſion, it *ſweats* forth Drops of Moiſture, call'd (*p*) *Stacte*, from the Greek Word στάζω, to diſtil, which denotes a Drop of Liquor, wherewith they were wont, out of Wantonneſs, and for their Pleaſure, to anoint their Hair, according to that of *Ovid.*

Non Arabum noſter rore capillus olet.
" Arabian Dew doth not beſmear
" The Locks of our neglected Hair.

By which he means, *Arabian Myrrh*, a Drop or the *Stacte* whereof did bedew the Hair, tho *Stacte* relates not only to *Myrrh*, but to other Juices and Tears diſtilling from Trees, as *Rhodoginus* obſerves in the 27th Chap. of the 24th Book of his Antiquities.

(*q*) [*Bdellium and Balſam.*]

Of *Bdellium*, you may read in the 10th Chap. of the 12th Book of *Pliny*, and concerning (*r*) *Balſamum*, in the 25th Chap. of the ſame Author.

'Tis a Shrub, formerly growing but in one Part of *Judæa*, and only in two Gardens there, and

and reſembles rather a Vine than a Myrtle. 'Tis ſet in Stalks or Twigs like Vines, and o'erſpreads the Hills as they do, ſupporting it ſelf without any other Aſſiſtance. It bears within three Years, and never ſhoots up above two Cubits; 'tis the Prime and Chief of all other Ointments. The Juice of it is called *Opobalſamum*, and *Xylo-Balſamum*, which *Juvenal* mentions in one of his Satyrs.

------ *Hirſuto ſpirant Opobalſama collo.*
" ------ What Perfume ſtrikes the Air,
" From your moſt rev'rend Neck o'ergrown with Hair.

Xylo-Balſamum, is the Wood or Sprigs of the Balſam-Tree, which are foiſted into Shops in the room, and inſtead of the Juice it ſelf. The greateſt Indication of the Genuineſs of it, is the curdling of it, and the leaving no Stains and Spots in Garments.

The manner of drawing this Juice, call'd *Opobalſam*, or this Gum of the Balſam-Tree, according to *Theophraſtus* and *Dioſcorides*, is as follows.

They cut and wound the Tree with iron Hooks, which *Claudian* hints in the *Epithalamium* of *Palladius*.

Gemmatis alii per totum Balſama rectum,
Effudere cadis, duro quæ ſaucius ungue,
Niliacus pingui deſudat vulnere cortex.

Though *Pliny* and *Tacitus* will have its Veins to be open'd with Glaſs, Stone, or Knives of Bone, in regard (as they ſay) this Tree will be *afraid*, nay, will *dye*, at the Violence and Force of Iron.

Strabo tells us in his Geography, that *Balſam* was only to be had in *Judæa*, and the Word indeed ſuggeſts as much in Arabick, *Balſamin*, i. e. the Prime and Chief of Oils, it being ſtil'd in *Exodus*, the beſt of Spices, Chap. 30. 23.

Juſtin tells us in the 36th Book, that the Wealth and Riches of the Jewiſh Nation, did ariſe from an Impoſt laid on Balſam, which only grows in that Country. (*s*) There is a Valley call'd *Jericho*, of 200 Acres, wherein there is a Wood as fruitful as pleaſant, ſet with a Mixture of Palms and Balſam; the Trees whereof reſemble Fir, only they are lower, and are dreſs'd like Vines, and at a certain Seaſon they ſweat Balſam.

CHAP. XIII.

Of Indian Iron, *call'd* Azzalum.

(*t*) THere was formerly *Azzalum*, a certain kind of Iron call'd *Indian*, though really and in Truth, it was the Product of the Country of *Ceres*, which we now call *China*. It was the nobleſt of all ſorts of Iron, which *Pliny* mentions in the 14th Chap. of his 34th Book; and ſo doth *Martianus* in the afore-cited Place. When made into Tools, it had ſo good an Edge, and was of ſo firm a Temper, that it would cut through any Iron. It is not to be had now a days, but was very much eſteem'd when it was in Being.

The COMMENTARY.

(*t*) I ſuppoſe 'tis *Indian Azzalum*, which *Marcellinus* calls *Indian* Iron. *Pliny* ſtyles it in the

the Place afore-cited, *Ferrum Sericum*, and prefers it above all kinds of Metals.

Touching the Uſe of Iron in general, 'tis a thing exceeding neceſſary in *taming* and ſubduing the Obſtinacy of Matter, which otherwiſe would remain *intractable* and ſtubborn in the Hands of Artificers. All Arts by this are enabled to perform their ſeveral Operations; from whence their Inſtruments have ſome *Hardneſs* to engrave, others *Solidity* to knock, and the reſt ſome other Faculties for their ſeveral Functions. With Iron we rip up the Bowels of the Earth, and with Iron we ſet its Surface with Trees; by the help of Iron we plant Orchards, and retrieve the Youth of decaying Vineyards: By vertue of this Metal, we erect Fabricks, poliſh Stone, and make it ſubſervient to a thouſand other Occaſions.

But the *Abuſe* of this Mineral is as pernicious and *fatal*, as its right *Uſe* is *beneficial*; for it aſſiſts in Wars, Theſts and Murders, and that not only near at hand, when *brandiſh'd* with our Arms, but afar off, and at a diſtance, when *breath'd* from a Cannon; nay, that Death might attack us with greater ſpeed, we haſten its Flight with iron Wings. Before the Uſe of Iron, Fiſts and Feet, Teeth and Battons (as *Lucretius* tells us in his fifth Book) were the only Inſtruments of War, *Vulcan* having not forg'd any other Weapons.

Braſs anciently ſupply'd the room of *Iron*, eſpecially in the Days and Times of *Heroes*, wherein (as *Heſiod* tells us) Iron was not in uſe. And ſo is that of *Virgil* to be underſtood. ---- *Telis, & luce coruſcus Aheni*, i. e. did glitter in *Brazen* Armour. *Ammianus Marcellinus* ſaith, Iron was

first dug out of the Earth by the *Chalybes*, a People near *Pontus*: But *Diodorus* affirms, that the *Dactyli*, i. e. *Cybele*'s Priests, did first forge it, being taught that Art by the Mother of the Gods. *Theodorus Samius* is reported to be the first that melted it, and made Statues of it, as *Celius Rhodoginus*, in the 5th Chap. of the 18th Book of his Antiquities informs us.

The sacred Pages (*Gen.* 4.) make *Tubal-Cain* to be the Author of Iron Manufactures. It is not always *melted* like Brass, which will flow and run, but sometimes it *softens*, as *Virgil* tells us in the 8th of his *Æneids*.

Vulnificusque Chalybs vasta Fornace liquescit.

" A Flood of deadly Steel in the large Furnace rowls.

And 'tis to be observ'd, that they that would mollify it, do dip it into *Oil*, but those that would harden it, plunge it into *Water*.

CHAP. XIV.

Of Ammoniack Salt.

Mathiolus conceives (*u*) *Ammoniack Salt*, which was dug in (*w*) *Cyrene* (a Province of *Lybia*) to be utterly lost, and not at all now to exist in Nature. That which your Apothecaries do expose and shew us, is *fictitious* and counterfeit.

The COMMENTARY.

(*u*) *Ammoniack Salt*, according to *Pliny* and *Dioscorides*, is a Saltness of the Earth, which at the Moon's Increase, boils up in the Sands of *Lybia*,

Lybia, not much unlike a *Fiſſile* kind of Allum, call'd [*Schiſton.*]

It lies in long ſtrait Veins, but not clear and pellucid; 'tis ungrateful to the Taſte, but uſeful in Phyſick. (*w*) 'Tis chiefly to be found in that Part of *Cyrene* which is near to the Temple of *Jupiter Hammon*, from whence it had its Name, though it may be ſo called from the Sands wherein 'tis found, which the Greeks call Ἄμμος.

CHAP. XV.

Of Marbles.

(*x*) I Am perſuaded, that at this very Day there are to be found Veins of the moſt noble ſorts of *Marble*, as *Porphyry*, (*y*) *Ophites*, Baſtard *Serpentine*, *Parian*, *Græcian*, and others of a moſt excellent Nature.

But becauſe thoſe Veins are in the Poſſeſſion of the Turks, *Serpentine*, and the others that we have, muſt needs be very ancient, being found in old ruinous Buildings, and of ſo great a Hardneſs, as not to be cut or engraven. They have contracted their *Hardneſs* from their long *Duration*; for they were not ſo hard at firſt as not to yield to the Chizel, and admit of Sculpture.

Thoſe Marbles therefore may ſeem utterly loſt, in regard there are no Veins of them open now. It is manifeſt that a great Part of them was cut in the Iſland *Paros*. The whiteſt *Parian* Marble is to be found in *Caryſtus*, *Donyſa*, *Naxos*,

Naxos, and other Iſlands of the *Cyclades*. Marble is got in *Egypt*.

The COMMENTARY.

(*x*) You may read of ſeveral kinds of Marble, in the 6th Chap. of the 36th Book of *Pliny*, and in the 5th Chap. of the 16th Book of *Iſidorus*. Amongſt theſe, as the *Parian* is the moſt innocently white, ſo the *Lacedæmonian* doth boaſt the greateſt Verdure, and doth recreate moſt with the Excellency of its Greeneſs. *Martial* means this in the 84th Epigram of his firſt Book,

Quiſquis picta colit, Spartani frigora Saxi.

i. e. Manſions of the Nobility are adorn'd with *Laconick* Marble; and becauſe *Lacedæmonian* or *Spartan* Marble was Party-coloured (as it were) with Skales, therefore he calls them painted. *Ophites* is ſo named, becauſe 'tis ſpeckled like a Serpent.

As for the Manner of cutting Marble, it is done with Sand though it ſeems to be done with Iron, *viz.* a Saw (the Inventreſs of which Inſtrument, and alſo of the Compaſſes, was *Perdix*, the Daughter of *Dædalus*) preſſing the Sand in a very ſlender Line, being drawn to and fro, cuts it with the very Track. In that magnificent Structure of *Solomon*, there is mention made of Stones ſaw'd with Saws within and without, 1 *Kings* 7. 9.

CHAP.

CHAP. XVI.
Of Precious Stones.

(*a*) THE *Gems* and *Precious Stones* of the Ancients, are pretty well known, especially those that retain their old Names, as *Diamonds* and (*b*) *Emeralds*, *Chrysolites* and the *Sapphyr*, the *Topaz*, and the like. But as for the rest, as the *Phrygian* and *Thracian*, the *Arabian*, *Mephites* or *Egyptian* Stone, and others, they are altogether unknown.

Many are of Opinion that (*c*) *Alabaster*, wherein odoriferous Ointments were preserved, is not to be had now; for that, whereof many kinds of Vessels are made, as Basons, Candlesticks, *&c*, is not true, but counterfeit.

I shall not forbear to mention that admirable *Gem* of King *Pyrrhus*, call'd in Italian (*d*) *Agata*, and in Latin *Achates*; wherein was a Vein representing *Apollo* playing on his Harp in the Middle of the Choir of the (*e*) Nine Muses, as *Pliny* tells us, in the first Chapter of his 37th Book. Though that was the only Jewel in the World, yet I do not reckon it amongst the ancient Pearls which are now wanting, neither is it false what is reported of that Stone.

There is a Marble to be seen at *Ravenna*, which represents a Priest going to offer to the Sacrifice of the Mass, and elevating the most sacred Host. Pope *Paulus* the third scrap'd it with his Knife, supposing it to have been *painted*, but he found those Veins to be *natural*, and so to be the Workmanship of Divine Wisdom.

The

The *COMMENTARY.*

(*a*) Among the many Things, which are conceiv'd in the Womb of our common Parent, and which as its natural Iſſue, do proceed from thence, certainly *Pellucid Jewels* and *Precious Pearls* ſo rich in *Luſtre*, and of ſo divine a *Purity*, ſeem juſtly to challenge the greateſt Dignity. They are made of the moſt refin'd Earth, compacted into an excellent *Tranſparency*, which produce various Effects, and are endow'd with very extraordinary *Vertues*. The Variety and Beauty of their Colours make them extremely admir'd by moſt Men.

Gems are the *Stars* of the *Earth*, and ſhine in competition with thoſe of the *Firmament*, diſputing with them for Splendor, Beauty, and Glory. Nature produceth nothing more Rich, and ſufficiently confeſſeth it in her moſt careful laying them up, and hiding them in her private Cabinets, and Repoſitories in the inner Parts of the Earth; ſo that they are not eaſy to be come by, but their Value and Price make them worth the Searching for, even thro' the Bowels of the World.

Tho' ſome diſtinguiſh Gems and Stones from *Margarites*, which are rather a part, and the iſſue of a Shell-Fiſh (*Concha*) than of a Pearl or Jewel; yet the Name in *Latin* is us'd promiſcuouſly for all Three: For *Margarites* which *Jerome* calls Grains of the Red-Sea, *Martial* ſtyles *Lapilli Erythræi*, *i. e.* Stones or Gems of the ſame.

Some make this Difference betwixt Gems or Margarites, and Precious Stones, The former (they ſay) are a Pellucid Subſtance, as *Emeralds*,

alds, *Chryſolites*, *Amethyſts*, *&c.* But the latter are not tranſparent, as *Obſidiani*, *Veientani*, *&c.* But Margarites are neither Gems nor Stones, but (*Conchæ vel Uniones*) Pearls of Shell-Fiſh generated in the Red Sea, and in many others.

Zonaras in the 3d Book of his Annals, mentions a *Margarite* or Pearl, which *Perozes* King of *Perſia* being reduced to extremity of Danger, in his Expedition againſt the *Huns*, took from his right Ear, and threw away, leaſt another ſhould wear it after him, or he ſhould be diſcover'd to be the King. This Jewel being found afterward, *Juſtinian* the Great would fain have redeemed it with a vaſt Price from the Hands of the Barbarians, but he could not do it; the Savages refuſing to let him have it, who deſign'd to keep it, as a *Token* and Monument of *Perſian* Folly.

Egnatius in his Journal of *China* tells us, that in the Kingdom of *Biſnaga*, there was found a Jewel of ſo great Value, that it was ſold to a neighbouring Prince for 1000000 Crowns.

Columbus in his third Expedition to *America* in the Year 1498, brought into *Spain* from the Iſle *Cubagua*, a great Quantity of Pearls, where they were ſo cheap (being daily fiſh'd for) that an *Indian* Woman gave to a *Spaniard* for a crackt Earthen Diſh, four Bracelets of Pearl; from whence it is manifeſt, that the Red-Sea only cannot Boaſt of this kind of Wealth and Riches.

(*b*) [*Emeralds.*]

The Scripture makes mention of this Stone as of a precious Jewel, and placeth it among thoſe which the High-Prieſt was wont to wear

wear in his Ephod, and thoſe which adorned the *New Jeruſalem.* Heretofore the *Emerald* was in great Eſteem, and was next in worth and Value to the Pearl; but the great Quantities of them brought Yearly from the *Indies*, have leſſen'd their Price in the Opinion of the World. The Truth is, Men ſo highly account of Things that are *Rare*, that they quite undervalue Things that are *Common.*

At the firſt Diſcovery of the *Weſt-Indies*, a *Spaniard* in *Italy* demanded of a *Lapidary* the Price of an *Emerald*, who told him it was worth about 100 Ducats; whereupon the *Spaniard* being very glad, carry'd him to his Lodging, and ſhewed him a Cabinet full of ſuch Stones. The *Italian* ſeeing ſo great a Number, ſaid, they were worth about Crown's a-piece; Thus it is with all Things which *Plenty* makes Cheap, and to which *Searcity* and *Rarity* add a Price.

Pliny tells us, among divers Excellencies of this Precious Stone, that there is nothing more delightful or recreative to the Sight, than the refreſhing Verdure of a grateful *Emerald*; and reports withal, that a *Roman* Lady, *Lollia Paulina*, Wife to *Caligula*, had Head-Tire and a Gown embroidered moſt richly with Pearls and Emeralds, in which ſhe laid out to the Value and Charge of 400000 Ducats. Her Pride and Vanity might have had as many now a-days, for leſs than half that Sum of Money.

Many are found in ſeveral Places of *America*; and the Kings of *Mexico*, who highly eſteemed them, were wont to hang them in their Noſtrils. They put them alſo on the Faces of their Idols.

The Places where they have, and where to this Day they ſtill find them in greateſt abun-

dance, are the New Kingdom of *Granada*, and *Peru* near to *Manta* and *Portviel*. There is toward that Place, a Territory call'd the *Land of Emeralds*, in regard of the great Number to be found there, but hitherto this Region hath not been fully conquer'd.

The *Emerald* is bred in Quarries juſt as the *Cryſtal*, and runs along (as it were) in a Vein, and grows finer and finer, and thicker and Thicker by Degrees.

We ſee ſome half White and half Green; ſome all White, and ſome all Green, and moſt perfect and entire.

Some we ſee of the Bigneſs of a Nut; yet, none can come near the Greatneſs and Figure of the Plate or Jewel at *Genoa*, unleſs we give Credit to and believe *Theophraſtus*, who allows four Ells in Length, and three in Breadth to that Emerald which the King of *Babylon* preſented to the King of *Egypt*: And who doth further report, that there was in the Temple of *Jupiter* an *Aguglia* Needle, or Pyramid made of four Stones of Emerald 40 Cubits long, and in ſome Places 40 Cubits broad. And that at his Time, there was at *Tyre* in the Temple of *Hercules*, a great Pillar of Emerald, which perhaps was nothing elſe but a green Stone, that was a Baſtard-Emerald, to which they gave falſly this Name. As ſome ſay, certain Pillars of the Cathedral Church of *Cordova* are of Emerald-Stones, and were put there ſince the Time it ſerv'd inſtead of a *Moſque* to the Kings of the *Moors*, who reign'd in thoſe Places.

In the Fleet which came from the *Indies* in the Year 1587. there were two great Cheſts of *Emeralds*

ralds, from whence we may judge of the great Quantity which is found in *America*.

In a Word, as there is nothing but Rarity, which ſtamps a Value to Things, ſo the Price of the *Emerald*, would be much enhanced if it were as ſcarce as the Diamond.

(*c*) [*Alabaſter.*]

Pliny ſaith, That wet Perfumes were beſt preſerv'd in *Alabaſter*, and dry Perfumes in *Oil*. St. *Jerome* on the 26th of St. *Matthew*, takes the *Alabaſter* for a kind of Marble. The *Greeks* for a Stone Pot for Ointments, μὴ ἔχον λαβάς, *i. e.* without Handles, or which, becauſe of their ſmoothneſs, can ſcarcely be taken hold of. From whence comes the Name of the *Alabaſtrites*. And we read in *Demoſthenes* of the *Alabaſtrotheca pro myrothecis*, *i. e.* for Boxes of Ointment.

(*d*) [*Agate.*]

Authors tells us, That an *Agate* is a dark Jewel, chequer'd about the Middle with black and white Spots, and that it ſomewhat reſembles the *Hæmatites* or Blood-Stone; and that Magicians were wont by the Perfume thereof to calm Tempeſts, and to ſtop the Courſe of Rivers.

Wilhelmus Pariſienſis tells us, That an *Agate* reduc'd to Powder, was wont by the *Britains* to be put into Beer, which whoſoever drank that was not a Virgin, was forc'd to Vomit.

There is a large Deſcription of this Stone in *Langius* his *Medicinal Epiſtles*, who ſaith, that an *Agate* is a black Stone, compacted of ſulphureous *Bitumen* at the Mouth of *Gatis*, a River of *Lycia*: which when it is burnt, ſmells of Bitumen

men. 'Tis not very ponderous, yet a fossile substance. There is a larger Description of it in the 36th Book of *Pliny*, who among other things, says this of its Scent, That it hath a knack of discovering the Falling-Sickness, and Virginity. Some think that *Achates*, that faithful Blade *Æneas*'s Companion, had his Name from this Stone, tho' some derive it from Ἀχος & ἐθω, *i.e.* a *consuetudine Dolendi*, from a Customary Grief. A very trivial Etymology.

(*e*) [Apollo *in the middle of the Nine Muses.*] Of that Ring of King *Pyrrhus* enrich'd and adorn'd with an *Agate*, not only *Pliny* makes mention, but *Solinus* also in his 2d Chapter, and likewise *Alexander ab Alexandro, lib.* 2. *Genial. Dier.* and *Simon Majolus in Colloq. Cantic. Dier.* of which sings *Mardebanus.*

Rex Pyrrhus digito gessisse refertur Achaten.
Cujus plena novem signabat pagine Musas,
Et stans in medio cytharam tangebat Apollo.
" *Pyrrhus* his Ring an Agate had so fine.
" It held engraven all the Muses Nine,
" *Apollo* standing in the tuneful Choir,
" And sweetly touching his melodious lyre.

Which Verses *Raderus* quotes in his Commentary on the 12 Epigr. in the 4th Book of *Martial*, and thinks that *Stella* the Poet had a Ring, that had ten Lasses ingrav'd upon it Why the Muses are said to converse with *Apollo*, *Pierius* ingenuously shews in the 17th Book of his *Hieroglyphicks.* And *Macrobius* shews in the 3d Chapter of the 2d Book of *Scipio*'s *Dream*, that *Apollo* was call'd Μουσων ἀγω, the Captain (as it were) and the Leader of the Muses, by which were signified the celestial Orbs.

CHAP.

CHAP. XVII.

Of Fruits.

THOUGH we have a pretty many of the Fruits which the Ancients had, yet the great Diverſity of their Kinds, is the Reaſon why we know not what they were, except ſome few, which ſtill retain their ancient Names, as Quinces, and Apples called *Apiana*, *Roſcinda*, *Melimela*, *i. e.* Sweetings.

Of others we have no knowledge; no, nor of Pears neither; for beſides that which is call'd *Apianum* and *Muſchaculum*, the Musk-Pear, which is called alſo the Proud-Pear, and a few more, we know no other.

Many would have that to be the *Cruſtumium*, which is call'd at this Day in *Italian*, *Ghiaccivolo*, but I believe that to be a corrupted Word, and ſuppoſe that Pear to be the ſame, which is now in Uſe, and is call'd *Perobuon Chriſtiano*, *i. e.* the *Boon Chriſtian*, *q. d. Pyrum Chruſtumianum*. The Name of this and of two more, *Virgil* expreſſeth in one Verſe.

Cruſtumiis, tyriiſque Pyris, gravibuſque volemis.

------" Nor the ſame Branches bear.
" *Wardens*, *Cruſtumians*, and the *Syrian* Pear.

neither doth he mention any other kind of Pear, as *Pliny* obſerves. The ſame Author in divers Places ſpeaks of three kinds of Apples, *viz.* of *Pomum Roſeidum Cotoneum*, *i. e.* the Quince, which he calls the *Golden*; and the *Naranzo*, *i. e.* the Orange, which he ſtiles the Happy Apple.

We

We have alſo no knowledge of *Grapes*, but only of a few, which we find remaining in the ancient *Nomenclature*, as the *Rhetica*, *Bumaſta*, *Purpurea* (the Purple) *Precia*, *Apiana*, now called the *Muſcatell* (a *Muſcarum telis*) from the Stings of Inſects, and not from *Moſchos*, Muſk, as ſome conceive.

The Ancients call'd one kind of Grape *Apiana*, from *Apis*, a Bee; becauſe that Inſect did often viſit, and did much delight in that Sort of Fruit.

That celebrated Wine, which is call'd *Falernum*, is a *Greek* Wine brought from *Veſuvius*, and (as ſome will have it) 'tis call'd *Magna Guerra* As for other Fruits, we know nothing of them, I am perſuaded there are many Sorts loſt, and others have riſen, and ſprung up in their Room.

The *COMMENTARY.*

Varro and *Macrobius* treat of ſeveral Sorts of Fruits, the one in his Book of *Husbandry*, and the other in the 3d Book of his *Saturnalia.* The general Name of all Fruit, whether hard or ſoft, is *Pomum*, as *Pomarium* is taken for every Orchard where Fruit-Trees grow, and *Pomona* is ſaid by *Ovid*, to be the Goddeſs that preſides over all Gardens.

But concerning the Kinds of *Apples* and *Pears* mention'd here by our Author, and alſo of ſeveral Sorts of *Grapes*, and of the Variety of *Wines* that are made of them, the Reader may be pleaſed to conſult the learned Comments of *George Berſman*, *Ludovic. de la Cerda*, and *Frederick Taubman* on the 2d Book of *Virgil's Georgicks.*

Pomum is divided into two Kinds, *Malum* and *Nux*; the former ſignifies any Fruit which is not covered with a Shell, though it have ſometimes within either Stones as *Peaches*, *&c.* or be full of Kernels, as *Pomgranates*. The latter hath a *Shell*, and a Kernel within, as *Macrobius* defines it; though ſometimes *Nux* is comprehended under the Name of *Pomum*, as when *Martial* calls Pine-Nuts *Poma*, in the 25th Epigr. of his 13th Book.

Poma ſumas Cybeles procul hinc diſcede viator,
Ne cadat in miſerum noſtra ruina caput.

Whereupon hangs a Story, That when *Vatinius* being about to play a Prize, and being ſore afraid of being pelted with *Stones* (as often had happened) he deſired it might be enacted, that none ſhould throw any Thing but only *Apples*; wherefore at that Juncture, one ask'd *Vagellius* the Lawyer, whether a *Pine-Nut* was an Apple. Yes, (ſaith the Advocate) if you caſt it at *Vatinius*: For the Man was generally hated by all, and therefore *Vagellius* had a Mind that he ſhould be ſoundly pelted with thoſe Nuts as with Stones.

Sect.

SECTION II.

Of artificial Things in Uſe among the Ancients, but now loſt.

CHAP. I.

Of Buildings.

THE Manner of Building both *conveniently* and *handſomly*, had been quite loſt, had not there remained ſome Foot-ſteps of the Art, and had not ſome ancient Fabricks been preſerv'd ſtanding until this Day; which are ſuch, as not only fall *ſhort* of that Magnificence and Beauty, but are alſo ſuch whereof now there is no *Uſe*; as *Theatres* and *Amphitheatres*, of which there is but one entire one to be ſeen in all *Italy*, and that is at *Verona*, wherein Lions and other wild Beaſts were wont to be ſlain, and wherewith ſometimes Men did encounter and engage.

The Form of an Amphitheatre was this: It was ſurrounded on every Side with Stone-Stairs, every one of which being of a larger Circumference than another, it did (as it were) amount and riſe upward into an handſome Wideneſs, and afforded a great deal of Room for the Spectators to ſit in, and commodiouſly to behold the

Recreation of Hunting, and other Sports exhibited therein. It was ſupported with very high and moſt ſtately *Portico*'s, and was pervious below with a Number of Doors, ſo that there was Space enough for every one to enter, without Moleſtation, or the leaſt incommoding one another.

It was certainly a moſt wonderful Work, which ſtood neglected about 00 Years, and was only an Harbour and Receptacle for Harlots, till the Inhabitants of *Verona* bethought themſelves, and cleans'd it, and reſtored it to its priſtine Beauty. There is yet ſtanding a Part of the Wall wherewith it was encompaſsd, but 'tis almoſt demoliſh'd and utterly ruin'd, and ſerv'd for no other Uſe, but to hang a Covering on, to ſhelter from the Weather.

This *Amphitheatre* was built by a private Perſon, as may be gather'd from the Inſcription. A King in this Age would have enough to do to erect ſuch a Fabrick.

At a little Diſtance from *Turin*, near the Road to *Pignerol*, there is to be ſeen a ſort of a round Rampart: There had formerly been an Amphitheatre, in that Place, whoſe Stony Foundations are yet to be ſeen, from whence the Stairs did ariſe, and ſpread upward into a good handſome Wideneſs. Some think that *Hannibal* encamp'd his whole Army and quarter'd it there, not conſidering that it could ſcarcely contain 200 Men. There was in that Town a *Roman* Colony, which deſigning to make a new City, rais'd and built, (as *Varro* tells us) ſuch kind of Fabricks and Structures as theſe. And hence it is, that not only the Amphitheatre at *Verona* ſtands almoſt entire, but ſome Foot-ſteps

and

and Remains alſo of the *Campus Martius* are ſtill to be ſeen; the ſame Remains are to be found at *Rheggio*, *Vicenza*, and in other Cities, and therefore was that Amphitheatre built at *Turin*, and other Edifices of this Nature, which are now demoliſh'd, and utterly raz'd.

(*g*) A Theatre is the *Semicircle* of an Amphitheatre, wherein were repreſented Comedies and Tragedies; the Scenes were rich and magnificent, of which, ſome were ſupported by Marble Pillars. *Pliny* tells us in the 15th Chapter of his 36th Book, that *M. Scaurus*, *Scylla*'s Son-in-law, erected a Theatre of 360 Pillars, which had a treble Scene, one above another. The loweſt conſiſted of Marble Pillars (of 36 Foot) that in the Middle was made of Glaſs, and the higheſt had Columns covered with Gold, betwixt which were plac'd three hundred Statues. The *Area* of this Theatre would hold and contain fourſcore thouſand Perſons; its other Furniture were rich Tapeſtries, and moſt exquiſite Pictures.

M. Curio, who dy'd in the War 'twixt *Cæſar* and *Pompey*, deviſ'd a Piece of Art more ingenious than that; He built and erected two Theatres of Wood, moving with an equal Poiſe on iron Hinges, in which, being mutually turn'd from each other, there were acted in the Morning ſeveral Plays; ſo that they who ſat in one, could neither ſee nor hear thoſe that were in the other. Afterwards, both theſe Theatres being wheel'd about, together with the People in them, and both the Semicircles being clap'd together, repreſented the Figure of an Amphitheatre, wherein they ſaw all the Sports and Huntings that were ſhewn to the Spectators.

It was certainly a miraculous Contrivance, and a moſt ſtupendous Work, which no Prince in our Age is able to parallel; and yet the Invention deſerves rather Cenſure than Praiſe, and that even in an *Heathen*; much more then is it worthy to be condemn'd in *Chriſtians*: And therefore *Pliny* diſplaying its moſt exquiſite Magnificence, is very ſevere in his Cenſure of it.

There were four Theatres at *Rome*, and two Amphitheatres; there was alſo in Uſe another kind of Theatre, call'd (*h*) *Odeum*, a Place purpoſely deſign'd for Muſick and Singing, as *Pauſanias* tells us in his firſt Book, and *Vitruvius* in the 9th Chapter of his Fifth. *Suidas* ſaith, that *Piſiſtratus* built ſuch a one at *Athens*, and (as *Dion* informs us) *Trajan* erected ſuch another at *Rome*, by the Art and Skill of *Apollodorus* the Architect, whom *Adrian*, out of Envy and Emulation, firſt baniſh'd, and then kill'd. *Tertullian* alſo mentions this Fabrick in his Treatiſe of the Reſurrection.

The COMMENTARY.

Lipſius hath wrote ſo copiouſly and plainly of Theatres, that nothing can be added or diminiſh'd from his Treatiſe. That Amphitheatre, celebrated ſo much by *Martial*, whoſe Remains are yet to be ſeen at *Rome*, was built by *Veſpaſian*, and dedicated by *Titus*. *Lipſius* tells us it was begun by the former, and finiſh'd by the latter, who had the Credit of building it, it being uſual with the Romans to father a Structure upon him that dedicates it. The flattering Poet falſely aſcrib'd it to the Emperor *Domitian*.

(*h*)

(*f*) [*And that is at* Verona.]

'Tis not certain who was the Founder of this Amphitheatre, as *Lipſius* tells us, though he ſuppoſeth it was built before *Auguſtus*'s Time. It is commonly reported to have been built by that Emperor, but others attribute it to *Maximilian*. 'Tis a noble Remnant of Antiquity, but one of the leaſt of all the Romans built, but the beſt preſerv'd; for moſt of the great Stones of the Out-ſide are pickt out, and the outward Wall is very ruinous, yet Care hath been taken to keep the Seats whole and entire, of which there are forty Rows, every one of which is a Foot and a half high, and as much in breadth; ſo that a Man ſits conveniently in them, under the Feet of thoſe of the higher Row; and allowing every one a Foot and a half, the whole Amphitheatre can hold twenty three thouſand Perſons.

In the Vaults under the Rows of Seats, were the Stalls of the Beaſts that were preſented to entertain the Company: The Thickneſs of the Building from the outward Wall to the loweſt Row of Benches, is 90 Foot. At each End of the Amphitheatre, between the Seats, is a Gate of 25 Foot high, for an Entrance into it out of the Street; and over each Gate a kind of Platforms 20 Foot long, and 10 broad, encloſed before, and on the Sides with Rows of Marble Baliſters.

(*g*) [*A Theatre is the Semicircle of an Amphitheatre*, &c.]

An Amphitheatre conſiſts of two Theatres: Now a Theatre bears the Figure of a Semicircle, ſhap'd into Horns, which Horns of two Thea-

tres uniting into a Circle, do make an Amphitheatre.

Amphitheatres and Theatres, were certain Places, as Scaffolds with Pentiſes, wherein the People of *Athens* ſtood to behold the Interludes that were ſhew'd; and they were made like an half Circle, with Benches one above another, that they might, without any Impediment, ſee the Plays.

Dionyſius did firſt inſtitute them in *Athens*. In the midſt of the Scaffold or Theatre, ſtood the Stage, whereon Comedies, Tragedies, and other Shows, were exhibited to the common Sort; of whom the Romans took the Example to make ſuch Scaffolds.

Theatres were at firſt but temporary, and for a Time. Afterwards *Marcus Scaurus* built one to continue for 30 Days; and laſtly, *Pompey* the Great erected one at *Rome*, to be perpetual, and for ever; for which *Tacitus* ſaith he was blam'd by the Senate; but certainly, therein he conſulted their Advantage, it being leſs chargeable to have *fixt* Seats in a Theatre, than every Year to be making *new* ones.

This was the moſt *ſtupendous* Work that ever was effected by the Art of Man, as *Pliny* affirms, in the 15th Chapter of his 36th Book. And therefore when *Nero* was about to ſhew to the German Nobility, an Inſtance of the Roman Grandeur and Magnificence, he brought them into this Theatre beſet with People. After this, there were ſeveral other Theatres, which though at firſt they were built for Feats of Activity, and other robuſt Exerciſes, ſhewing Strength and Swiftneſs, yet afterwards they were made

uſe of for Comedies and Interludes, and ſuch like *ſcenical* Entertainments.

[Marcus Curio *deviſed a Piece of Art more ingenious than that.*]

Marcus Curio, at his Father's Death, built two Theatres of Timber after ſuch a Faſhion, that they might, in the Time of Interludes, ſtand one contrary to another in ſuch wiſe, that neither Play ſhould diſturb one the other. And when it pleas'd him, he turn'd them together, and made an Amphitheatre; which was a round Scaffold, full of Benches of divers Heights, wherein he ſet forth a Game of Sword-Players.

(*h*) [*Another kind of Theatre, call'd* Odeum.]

This Word frequently occurs in *Cicero*, and in Hiſtories. *Pauſanias* tells us, that in the *Odeum* in the Lobby to the *Athenian* Theatre, there were placed the Statues of the *Egyptian* Kings: And *Scaliger* tells us in his Book of Poetry, that Places without the Theatre dedicated to the Muſes, were call'd by the ſame Name; ſuch as was that at *Athens*, deſign'd by *Pericles* for Muſical Conſorts, whoſe inward Part had many Seats and Pillars; the Roof was arch'd and ſteep, pointing into a Cone or Pyramid at Top.

There were four of theſe Muſick-Houſes in *Rome*; the firſt was upon the *Aventine* Hill; the ſecond, between the *Palatine* and the *Cœlian*; the third, near *Pompey*'s Theatre, and the fourth near *Domitian*'s. Of the Muſical Theatre of *Trajan*, and why *Adrian* commanded the Death of *Apollodorus*, his Architect, you may read in *Xiphilin*, in the Life of *Adrian*.

CHAP. II.

Of the Great Cirque, *or Shew-place of Buildings, call'd* Basilicæ. *Of Exchanges, Burses, or Places for Merchandise, call'd* Tabernæ. *Of Bridal-Houses, call'd* Nymphæa.

(*i*) BEsides the afore-mentioned Theatres, there was also a great *Cirque*, in the Center whereof were 7 *Metæ*, or Pillars, and in its whole Compass 12 Doors.

They were wont here to run with Chariots, which driven about the Goals or *Metæ*, did denote the 7 Days of the Week; and then passing through the 12 Doors, did signify that these 12 Plays were instituted in Honour of the Sun, as *Cassiodorus* relates. The Spectators sat round about in Galleries, as they did in the Amphitheatre.

There were 8 Cirques at *Rome*, but now there are none; instead of that Sport, *Running* of Horses for a Mile was instituted; a Recreation not very pleasant, for he that seeth the Beginning and the Middle, will never be able to see the End. And this Play they call'd [*Ad Pallium Carcere*] q. d. *A Mantle Course*, in regard the Conqueror was presented with Linen to make such a Garment.

(*k*) There were also certain Fabricks, call'd *Basilicæ*, of which at this Day we see no use; though formerly they were in every City, as *Suetonius* testifies in the Life of *Augustus*, in these Words

Words [*Corpus Decuriones municipiorum, &c.*] i. e. The *Decuriones* of the municipal Towns and Colonies, convey'd his Body from *Nola* to *Bovillæ*, marching ſolemnly by Night (by reaſon of the Heat of the Weather) repoſing it in the Day-time in the *Baſilica*, or Chief Palace or Temple of every Town they paſſed through.

(*l*) There were one and twenty of theſe kind of *Buildings* at *Rome*, though *Pub. Victor* mentions but nineteen, two being decay'd and quite ruinated. But that which excell'd them all, was that built by *Julius Cæſar*, and call'd from his Name, *Julia*. 'Twas built like our Churches, and was ſupported with a hundred Pillars, divided into four Rows, every one having twenty five; and theſe hundred Pillars made two *Piazzas* on each ſide, over which was an open and airy Walk, as *Vitruvius* deſcribes it. Nay, according to the Deſcription of *Theodoſius* and *Valentinian*, it was enrich'd with Gold, and adorn'd with Marble. *Virgil* mentions it in his 7th Book, and though he aſcribes it to a *Latin* King, yet he really mentions this *Julian Baſilica*, of which he thus ſings.

Tectum auguſtum, ingens, centum ſublime columnis,
Urbe fuit ſumma, Laurentis Regia Pici,
Horrendum Sylvis, & Religione parentum.
Hic Sceptra accipere, & primos attollere Faſces,
Regibus omen erat: hoc illis curia Templum.

" Rais'd on a hundred Pillars 'midſt the Town,
" Stood *Picus'* Court and Palace of Renown.
" Awful with Groves and Myſteries profound,
" Here Kings firſt Scepters had, and firſt were crown'd.

"This was to them their Temple and their Court,
"Here they at ſacred Feſtivals reſort.

In which Piece of Poetry, he doth not only deſcribe a *Baſilica*, but gives the *Reaſon* of the Name, and tells the Uſe for which it was deſign'd. *Baſilica* is a Greek Word, ſignifying in Latin, *Regiam*, the Court, *i. e.* the Royal Seat of the Roman Kings; for there they were wont to receive the *Enſigns* of Royalty, *viz.* The Sceptre, the Axes and the Rods, the Purple Gown, *&c.* In theſe Places they gave Audience to Embaſſadors, and adminiſtred Juſtice; for as *Quintilian* tells us, there were 13 Tribunals, and as many *Prætors*, or Judges. (*m*) It may here be noted, that Chriſtians built their Churches in Imitation of theſe *Baſilicæ*, being ſupported in the Middle with Pillars; and therefore thoſe Churches that are ſo, are call'd in Latin *Baſilicæ*, and the reſt are ſtyled *Ædes*.

(*n*) There were alſo at *Rome* certain Places for trading and merchandizing, call'd *Tabernæ*, deſign'd for no other Uſe than for Factors and Dealers to walk under, that they might commodiouſly bargain with Safety in the Shade, free from the Annoyance of Weather, and the Diſturbance of the People ſtill paſſing by. One of theſe was call'd *Argentaria* (*o*), from *Argentum*, Silver, becauſe therein only Gold and Silver Plate, Necklaces, Rings and Bracelets of that Metal, and the like, were expos'd to ſale. Theſe are alſo mentioned by ſome certain Civil Laws, ſuch as perhaps are but little minded, and leſs underſtood by them that read them.

(*p*) Beſides theſe *Baſilicæ*, there were alſo at *Rome* eleven other Edifices, call'd *Nymphæa*, as *Pub. Victor* informs us. They were ſpacious Halls,

Halls, made uſe of for Nuptials, by thoſe that had no Conveniency of their own for ſuch Solemnities. And for this end (as *Zonaras* declares in the Life of *Leo* the Great) theſe *Nymphæa* (I ſuppoſe) were ſupported with Pillars. They were built with Kitchens, Parlours, Cloſets, and the like, wherein they laid Towels and Napkins, Bowls and Diſhes, and other Utenſils, and were call'd *Nymphæa*, becauſe the Greeks call'd the Bride a *Nymph*.

Capitolinus tells us, that *Gordian* the Emperor join'd Baths to his *Nymphæa*, for the Ancients did frequently bathe before Supper; and 'tis eaſy to gather as much from two Laws of *Theodoſius* and *Valentinian*. *Suidas* ſaith, that the Water was brought to theſe Bridal-Houſes from a Fountain, call'd now, *Enneacrunos*, and formerly, *Callirrhoe*.

Theſe *Nymphæa* had alſo moſt ſtately and ample *Piazzas*, large enough to walk in; one whereof *Auguſtus* built in the Place where the Houſe of *Vedius Pollio* (whoſe Heir he was) was ruinated, and inſcrib'd it with the Name, not of *Pollio*, but of *Livia*, as *Dion* writes. And many others built glorious Porticos.

The COMMENTARY.

(*i*) There was formerly at *Rome* a great *Cirque* of an Oval Figure, reſembling the Heavens; in the Center whereof ſtood an *Obelisk* for the Sun, and on each Side three *Metæ* or Marks, or Pillars, directing the Race for the other ſix Planets. There were alſo in it *Carceres*, or Barriers, Places, out of which came the running Chariots, ſo call'd, becauſe the Horſes were kept in them,

till ſuch Time as the Magiſtrate gave the Signal. Hence *Virgil* in his *Georgicks*, *Lib.* 1.

------ *Carceribus ſeſe effudere Quadrigæ:*

And in the 5th of his *Æneids*,

Corripuere, ruuntque effuſi Carcere currus.

In which Place *Servius* underſtands by *Carcerem repagulum, quo Equi coercentur.*

Theſe Horſes were call'd *Circenſes*, and the Men that drove them, are term'd by *Ulpian*, *Agitatores*, which were diſtinguiſh'd by their Liveries, for ſome were *Ruſſati*, of a Ruſſet Colour inclining to red; ſome *Albati*, of a perfect white; ſome *Praſini*, of a deep green; and others *Veneti*, of a Venice Blue, or of a Turkey Colour. So that theſe *Coach-Races* were divided into four Companies, diſtinguiſh'd by thoſe Colours. From whence aroſe that Partition into ſeveral Factions, *viz.* Ruſſet, Green, *&c.* to either of which, whoſoever adher'd, was term'd [*Factionarius*] a *Factioniſt.*

The *Reward* that was given by the Judge of theſe Sports to the victorious Driver, was a Towel or *Napkin*, as may be gather'd from *Juvenal* in his 11th Satyr.

Interea Megaleſiacæ ſpectacula Mappæ,
Idæum ſolenne colunt; ſimiliſque Triumpho,
Præda Caballorum Prætor ſedet, &c.
" Let us our peaceful Mirth at Home begin,
" While Megalenſian Shews are in the *Circus* ſeen;
" There (to the Bane of Horſes) in high State,
" The Prætor ſits on a triumphant Seat.

Theſe Factions were very *zealous* (eſpecially the

the green and blue) and earneſt in thoſe Games, inſomuch, that to know the *Nature* and Quality of an Horſe, they would ſmell of his Dung, from whence they would gueſs at his *Generoſity*, or Baſeneſs. If they found he was of a good Breed, they would not ſpare for Price or Management. Their *Mares* were chiefly maintain'd and kept for that uſe, and for that Honour of the Thing, were adorn'd with *Palms*, and very much valu'd when old or dead, according to *Plutarch* in the Life of *Cato*.

(*k*) [*There were certain Fabricks, call'd* Baſilicæ.] Theſe were upper Buildings, both ſtately and coſtly, which were ſupported with flat-ſided Pillars, and had Walks under them, not unlike our Cloyſters, only the *Intercolumnia*, or Spaces between them, were open to the Ground, as *Godwin* tells us. But he ſeems to have a wrong Notion of theſe Buildings, which (according to him) muſt have been like our Exchange, having Courts of Judicature above, with Piazzas underneath; whereas they were rather like our Churches (whoſe Form was taken from them) ſtately Buildings, ſupported with two or three Rows of Pillars; in one part whereof were the Tribunals, in the other Part, Shops or Walks, as in *Weſtminſter-Hall*.

That they were upper Buildings, may be gather'd from the Cuſtom of walking under them, and therefore call'd *Sub-Baſilicani* by *Plautus*, which ſome think to be nothing to the purpoſe, the Word *Sub-Baſilicani*, ſignifying only the Walkers in the *Baſilicæ*, under or near the Tribunals. They were in the ſame Senſe call'd *Subroſtrati*, and the Word *Baſilicatus* is us'd in the ſame Senſe.

That

That private Negotiations were tranſacted in them, doth evidently appear from divers Authors. Their principal Uſe was for Judges to ſit in, but Merchants, in their Abſence, might lawfully do any Buſineſs in them.

(*l*) [*There were one and twenty of them in* Rome.]

Pliny mentions but four in his Book, but that there were more, it eaſily appears from *Cornelius Nepos*, *Suetonius*, and from the Epiſtles of *Pliny* the younger.

(*m*) [*Chriſtians built their Churches in Imitation of them.*]

The Name of *Baſilica* was afterwards extended to Churches, which holy Houſes were built ſo as to look to the Eaſt. For it pleaſed Poſterity, that Religion ſhould have an Aſpect toward that Part of the World, which firſt was enlightned by the Beams of Chriſtianity.

(*n*) [*Tradeſmens Shops*, &c. *call'd* Tabernæ.]

The Word *Taberna* (according to *Ulpian*) comprehends any Building or Edifice commodious for Habitation; yet uſually we underſtand by it a Place built on purpoſe for Merchandize or Traffick. The chiefeſt of which are *Tabernæ*, which Word properly ſignifies a Place built (*ex Tabulis*) of Boards.

(*o*) [*Were called* Argentariæ.]

Which were commonly placed about the *Forum*, as *Livy* tells us in his 26th Book, and *Vitruvius* in the firſt Chapter of his 5th Book.

The Maſters of theſe *Tabernæ* were called *Argentarii*, whoſe Office it was to adjuſt all Accounts, both of Receipts and Disburſements that concern'd both themſelves and others.

But among the ſeveral Kinds of theſe *Taberna*, there was one called *Caſearia*, a *Caſeo*, *i. e.* from Cheeſe,

Cheeſe, not becauſe Cheeſe was made or ſold in it, but becauſe it was wont to be ſmok'd there; it being a Cuſtom among the Romans, and other *Italians*, to make a great Smoke with Reeds, Stalks, and green Wood, on purpoſe to colour and dry their Cheeſe. Hence that Diſtick in *Martial.*

Non quemcunq; Focum, nec Fumum Caſeus omnem,
Sed Velabrenſem, qui bibit, ille ſapit.

q. d. That Cheeſe only is pleaſant and grateful, which doth not ſuck in every Fume, but which is ſmok'd only, *Velabro*, in Tents or Booths.

(*p*) [*Other Kinds of Buildings, call'd* Nymphæa.] Theſe were large and capacious Fabricks, deſign'd for the Celebration of *Nuptial* Solemnities, and us'd only by thoſe who had no Houſes of their own: But this is contradicted by *Alciat* and *Beroaldus*; who think it to be a very foul Error to imagine theſe *Nymphæa* to be *Genial* Apartments appointed for Marriages.

Some take them for Baths, built by Princes for the ſake of Poſterity; wherefore *Julius Capitolinus* ſaith, that no Works of *Gordian* are remaining, beſides the *Nymphæa* and Baths. So that theſe *Nymphæa* ſeem to be *Tepida lavacra*, Warm Bagnios, to waſh in for *Pleaſure*, but not for *Health.*

But where is the *Abſurdity*, if we affirm with our Author, that *Gordian* did only adorn his *Bridal* Houſes with Baths adjoining? And what *Solœciſm* is it to ſay, that by theſe *Nymphæa* we underſtand as well Baths for Women, as Nuptial Chambers?

Some ſay that Brides were call'd *Nymphs*, ἀπὸ τῆς νῦν πρώτου φαίνεσθαι, becauſe now they expoſe

poſe themſelves to open View, whereas formerly they appear'd cover'd with a Veil. Nay, the Greeks call Matrimony it ſelf *Nymphæum*, becauſe (as 'tis thought) Religion and Piety were propagated by *Nymphs* to Mankind, in regard no Rite or Worſhip was ever perform'd without their being mentioned. The Deities that preſided o'er the Waters, were called *Naiades*; and becauſe theſe *Naiades* were Nymphs in *Corpora tendentes*, therefore *Sobolis propagandæ cauſa*, New-marry'd Girls were term'd Nymphs.

CHAP. III.

Of the Fora *of the Ancients.*

(q) OUR *Fora* differ much from the Antients, and are not ſo elegant, fine and ſtately. The Greeks form'd theirs into a perfect Square, ſurrounded on all Sides with double *Porticos*; whoſe upper Floors were ſpacious Walks, adorn'd with Marble Pillars and *Epiſtyles* of the ſame, *i. e.* little Pillars ſet one upon another, or *Chapiters* of Pillars.

The *Romans* built theirs in an oblong Square, a third part longer than broad: They were alſo encompaſs'd with *Porticos*, which though but ſingle ones, yet were they very large. In theſe the Bankers and Uſurers had their Shops.

In the upper Floors were certain Galleries and prominent Buildings, call'd (r) *Mœniana*, from the Inventor *Menius*, very convenient for ſeeing the Combats of the Gladiators, which were formerly exhibited, and ſhewn in the *Forum*. The Form of this *Forum* was neat and handſome, and being very commodious againſt the

the Rain and Sun, we may eaſily conjecture what a one it was.

The COMMENTARY.

There are various Acceptations of the Word *Forum*, which is ſometimes taken for a Place of *Trade*, of buying and ſelling, which we call a Market, *a Ferendo*, from carrying of Wares and Goods thereunto; and in this Senſe it is always attended with ſome kind of Adjective, as *Forum Boarium*, the Beaſt-Market, *Forum Piſcarium*, the Fiſh-Market. Sometimes it is taken for a Place of *Judicature*, where the Governour of a Province doth aſſemble his People, and diſpence Juſtice according to Law; whence a Man is ſaid, *Forum agere*, that keeps the Aſſizes. Sometimes it is taken for a Court of *Pleadings*, where Suits in Law are judicially determin'd, and where Orations to the People were uſually ſpoken.

At firſt, of this Sort there were only three, the *Roman*, *Julian*, and that of *Auguſtus*: Afterward the Number was increaſed to ſix diſtinct *Forums*; for to the three former, were added the *Forum* of *Domitian*, founded by that Emperor; the *Forum* of *Trajan*, built with a ſtately Column or Pillar, of an 140 Cubits high, having all the noble Exploits of that Emperor engraven upon it. Laſtly, the *Forum* of *Saluſt*, becauſe purchas'd by him, with adjacent Gardens, ſince called *Horti Saluſtiani*.

But that *Forum*, which excell'd all the reſt, was call'd the *Roman*, and the *Old Forum*, or abſolutely the *Forum* by way of *Eminency*, as if there was no other. And here we muſt note, that as often as *Forum* is us'd in this latter Senſe

Senſe, *i. e.* for a Pleading-Place, it is ſo by vertue of the Figure *Synecdoche.*

(*r*) [*Prominent Buildings, call'd* Mœniana.]

Mœniana Ædificia, were buildings, whoſe upper Part hung over the nether, ſo call'd, from one *Menius*, a certain *Roman*, who having riotouſly waſted and ſpent his Eſtate, and having ſold the Remainder of his Houſe that look'd toward the *Forum*, he preſerv'd one Column for himſelf, from whence he projected ſome Beams and Raſters for the Enlargement of the Galleries, to ſee the Gladiators. And theſe outwardly extended or *jutting* Buildings, were call'd *Mœniana.* This *Menius*, through Luxury, was ſo poor a *Scrub*, that his Wife was conſtrain'd to beg at Sepulchres, and to live upon Puddings that were eaten at Funerals; of which ſings *Catullus.*

Uxore Meni ſæpe quam in Sepulchretis,
Vidiſtis ipſo rapere de rogo cœnam?

Horace mentions this *Spark* in the 15th Epiſt. of his firſt Book.

Menius ut rebus Maternis atque Paternis
Fortiter abſumptis.

CHAP. IV.

Of the Roman *High-ways.*

HIgh-ways antiently were pav'd with Brick, as well without as within the City, even quite throughout the whole *Roman* Empire; for in the Kingdom of *Naples*, for a long Way together, are yet to be ſeen thoſe *Cauſe-ways.*

The

The *Appian*, *Æmilian* and *Flaminian* Ways, have their Names from *Appius*, *Æmilius* and *Flaminius*, who were the Authors of them, and cauſed them to be made.

Plutarch tells us, that *Caius Gracchus* did not only take Care to pave the High-ways, but to mark out Miles by Stones and Pillars, plac'd and diſpos'd at a certain Diſtance, and by other Stones fix'd ſomewhat nearer, to aſſiſt Horſemen in mounting their Steeds, without that Inſtrument in uſe for that Purpoſe, for *Stirrups* were not as yet found out.

The Civil Law commands the paving of all Roads throughout the whole *Roman* Empire, a Thing not regarded by us now a days: And hence it is that we are ſo baſely annoyed with *Dirt* in Winter, and with *Duſt* in Summer; and therefore we are not comparable to the Ancients, but are far ſhort of them in Cleanlineſs and Neatneſs. There were at *Rome*, one and thirty Publick and King's High-ways, and of others, four hundred and twenty four.

The COMMENTARY.

Andr. Palladius tells us in his Book of the *Roman Antiquities*, that there were nine and twenty principal Ways in the City of *Rome*; three whereof were moſt famous and eminent, which our Author here mentions. That there were Perſons elected to be *Overſeers* (as we call them) of the High-ways, may be plainly gather'd from ſeveral Authors; and theſe *Curators* of the Ways were term'd *Vio-curi*, an old Word that occurs in *Varro*.

Suetonius tells us in the Life of *Veſpaſian*, that *Caligula* commanded the Cloaths of *Flav. Veſpa-*

ſian

ſian to be ſtuff'd and beſpatter'd with Filth and Dirt, for neglecting, when he was *Ædile*, to cleanſe the Ways, the doing of which did belong to his Office.

'Twas ſometimes the Buſineſs and Work of the *Cenſors*, in the Time of Proſperity and flouriſhing of the Republick, to *pave* the Ways with *Flint* in the City, and to *gravel* them without, as *Livy* tells us in his 11th Book. And ſometimes the making and repairing of High-ways did belong to the *Quæſtors*, as *Suetonius* tells us in the Life of *Claudius*; yea, *Auguſtus* himſelf did not diſdain to take this Care upon him, who, when he was *Curator* of the Ways, deſigned even *Prætorians* for the Reparation of them, and would have had them to have made uſe of two *Lictors*.

The Emperor *Antoninus* gave to the Overſeers of the High-ways, a coercive Power, and a Liberty to puniſh whom they pleas'd, or to ſend them to be chaſtis'd by the Governour of the City. *Pliny* much commends *Cornutus Tertullus*, becauſe, though of *Conſular* Dignity, yet was he intruſted with the Inſpection and Care of the *Æmilian* Way.

And indeed it was a generous and a noble Work, not misbecoming even Kings and Princes, to ſee that their Subjects may travel both with Convenience and Safety; neither can we wonder that the Ancients were ſo careful about their High-ways, ſince the Inſpection of them was committed to the Gods, who were therefore called *Dii Vii*, and Θεοὶ Ἐννόδιοι, and *Lares Viales*, by comical *Plautus*. They were wont to ſacrifice *Deæ Vibiliæ*, who ſecur'd Mortals from Miſtakes in their Way. And *Auguſtus* ap-

appointed the *Compitales Lares* every Year to be crown'd twice, with Flowers in the Spring, and with Garlands in the Summer.

[*The Appian*, &c.]

This High-way at this Day runs along thirty Miles of the Road between *Naples* and *Rome*, and is 12 Foot broad, conſiſting of huge vaſt Stones, moſt of them blue, or of an azure Colour, and generally a Foot and a half large of all Sides. The Strength of this Cauſeway appears in its long Duration, for it hath laſted above 1800 Years, and is in many Places for ſeveral Miles together, as entire as when it was firſt made; and the Botches that have been made for mending ſuch Places, but have been worn out by Time, ſhew a very viſible Difference between the ancient and the modern Way of Paving. One thing ſeems ſtrange, that the Way is level with the Earth on both Sides, whereas ſo much Weight as thoſe Stones carry, ſhould have ſunk the Ground under them by its Preſſure. Beſides that the Earth, eſpecially in low Grounds, receives a conſtant Increaſe, chiefly by the Duſt, which the Wind or Brooks carry down from the Hills, both which Reaſons ſhould make a more ſenſible Difference between thoſe Ways and the Soil on both Sides: And this makes one apt to believe, that anciently thoſe Ways were a little rais'd above the Ground, and that a Courſe of ſo many Ages hath now brought them to an Equality.

Theſe Ways were chiefly made for thoſe that go on Foot, for as nothing is more pleaſant than to walk along them, ſo nothing is more inconvenient for Horſes, and all ſorts of Carriages; and

and indeed Mules are the only Beasts of Burden that can hold long in this Road, which beat all Horses, after they have gone it a little while, as Travellers tell us.

CHAP. V.

Of Libraries.

(*s*) THE Ancients had certain publick Places wherein they had their *Libraries*, which were free for any one to go in and to read. (*t*) *Pub. Victor* tells us that there were nine and twenty at *Rome*, of which the *Palatine* and the *Ulpian* were the *Chief*; but we want this Conveniency now a days.

There are but three only at this Time in *Italy*, *viz.* the *Vatican* at *Rome*, the (*u*) *Medicæan* at *Florence*, and the *Venetian* in S. *Mark*'s, which Cardinal *Bessario* bequeath'd by Will to that famous Republick; but there's no free Admission for every one into these.

There are others in Monasteries, as in St. *Dominick*'s at *Bologne*, and in St. *Anthony*'s in *Venice*, and several others in other Places, which cannot be used but at certain Times, and then not without Leave neither; we may say the same of that of St. *Dennis* in *France*.

Theophrastus was the first that erected a copious and well furnish'd Library, to whom *Aristotle* bequeathed his Books and his School, which he at his Death gave to his Scholar *Neleus*, after whose Decease, his Heirs at first were very careless and negligent of them; but perceiving that *Eumenes*, King of *Attalia*, was inquisitive after them to convey them to *Pergamus*, they

they hid them under Ground, the greateſt Part whereof was eaten by Worms. They were a long time after ſold to *Apellico* at a very great Rate, who, though they were mightily defac'd, yet caus'd them to be tranſcrib'd, yet ſo as his Copies were full of Errors.

After the Death of *Apellico*, *Sylla* took Care, after his taking of *Athens*, for their ſafe Conveyance to the City of *Rome*, as *Strabo* informs us in his 13th Book.

Aſinius Pollio (as *Pliny* writes in the 2d Chap. of his 25th Book) was the firſt that erected a Library there. *Ptolomæus Philadelphus* founded one in *Egypt*, conſiſting of 700000 Volumes, which was afterward burnt in the War between *Ceſar* and the *Alexandrians*.

That at *Conſtantinople* had 120000 Books, among which were the *Ilias* and *Odyſſeas* of *Homer*, writ in golden Letters upon the Bowels of a Dragon. This was conſum'd by Fire (as *Zonaras* reports) in the Time of *Baſiliſcus* the Emperor.

The *COMMENTARY.*

(s) [*The Ancients had certain publick Places.*] 'Twas the Study and Care of wiſe Princes in former Times, to raiſe and build moſt ſtately *Libraries*, as ſo many Caſtles and Magazines of Learning, which they were wont to adorn with the Statues of Scholars, or of *Apollo* and the Muſes; of which, ſee *Rader*'s Commentary on *Martial*'s Preface to his 9th Book.

If conquering *Gameſters* were dignify'd with Honours, and had their Brows incircled with Wreaths of *Palm*, and return'd home with the Pomp and Solemnity of triumphant Chariots; then

then how much more ought *they* to be celebrated, who with vaſt Expences, and incredible Induſtry, have procur'd and preſerv'd the Writings of the Ancients, that ſo they might fortify the Publick with ſuch Fences as might benefit Poſterity, as being the only Fountains of Eloquence and Civility?

The moſt eminent of theſe, was that of *Ptolomæus Philadelphus*, who bore away the Garland from all the reſt, in that he did not only heap together a vaſt Collection of Books, to the Number of 700000 (as *Gellius* in his 6th Book tells us) but deny'd Food to the almoſt famiſh'd *Athenians*, till he had gotten the *Manuſcript* Tragedies of *Sophocles*, *Euripides* and *Æſchylus*, for which (beſides an Immunity from Impoſitions and Taxes) he gave them in Pawn 15 Talents, and afterwards preſented them to them as a Gift, with their tranſcrib'd Originals.

Julian the Apoſtate gives an Inſtance of his Fanſy and Love for Books, in an Epiſtle to *Porphyry*, wherein he commands him to ſend the Library of *George*, Biſhop of *Alexandria*, to *Antioch*, and that whole and entire, under a great Penalty.

There have been others alſo, who have been careful and induſtrious in founding of Libraries, as, 1. *Clearchus* the Tyrant of *Heraclia Pontica*, ſomewhat ſeen in Philoſophy, and a Diſciple of *Plato*, and Scholar to *Iſocrates*; tho' he arrived to that Pitch of Cruelty and Inſolence, as to uſurp the Title of the Son of *Jupiter*, yet was he commendable in this that he erected a Library, whereby he went beyond all other Tyrants. 2. *Julius Cæſar* deſign'd the building of Libraries, both Greek and Latin, committing the whole

whole Care and Management of the Buſineſs, *i.e.* the procuring, ordering or digeſting of the Books, to *M. Varro*, as *Suetonius* in the Life of that Emperor tells us. And afterward, *3. Octavius*, in that Part of his Houſe which was burnt with Lightning, he built the Temple of *Apollo*, to which he added a Porch, with Libraries both Greek and Latin, rais'd from the Spoils of the conquer'd *Dalmatians*, and were called *Octavian*, from the Name of his Siſter, as the ſame Author tells us in the Life of *Octavius*.

Domitian is reported by *Suetonius*, to have repaired at *Rome* a burnt Library at a vaſt Expence, Copies being fetch'd from *Alexandria* to furniſh it.

(*t*) [Pub. Victor *tells us there were 29 at* Rome.] *Andræas Palladius* ſaith there were 37, the Chief whereof were the *Auguſtan* and *Octavian*, the *Gordian* and the *Ulpian*, built by *Ulpius Trajanus*.

And we read in *Budæus de Aſſe (Lib. 2.)* that *Lucullus*'s *Bibliotheque* was handſomely furniſh'd with Books of both Languages, and was a publick Library, free and open for all Students whatever.

(*u*) [Medicæana's Florence.]

Of this, ſee *Melancthon*'s *Chronicon*, Book 5. of *Mahomet* the ſecond.

Scaliger tells us in one of his Epiſtles, that he diligently perus'd the Catalogue of the *Palatine* Library at *Heidelberg*, and ſaid it was better furniſh'd than that of the *Vatican*, wherein he found nothing but what was common and ordinary, except three or four Mathematicians, which alſo he knew to be extant in other Places.

CHAP.

CHAP. VI.

Of Private Buildings.

OUR Private Houſes, for Form and Beauty, are not comparable to thoſe of the Ancients, though Architecture now a days is ſufficiently improved. They had before the Gates of their magnificent Structures, an Entry or Porch, called *Veſtibulum*, which was a little Portal, faſtned to the Door-Poſts, under whoſe Roof one might ſtand, when the Door was ſhut. *Servius* upon that Verſe in the 6th Book of *Virgil*'s *Æn. Veſtibulum ante ipſum* ---- ſaith, it was an arch'd Roof ſupported by two Pillars. The Form or Model of this Porch is to be ſeen in the *Alla Rotunda* or *Pantheon* at *Rome*, built by *M. Agrippa*, where are moſt exquiſite Columns before the Portal of burniſh'd Braſs.

Afterwards thro' a large *Gate* there was an Entrance into a Hall, which was a great deal larger than the *Veſtibulum* (*a*) extending it ſelf longer on both Sides. 'Twas wall'd at both Ends toward the Hall or *Cavædium*, where they hung their Arms againſt a Wall on one Side, and did eat on the other. (*b*) There was alſo a *Pluteus* (which we call *Tablinum*) a Place or Study, where the Pictures of their Anceſtors, and their glorious Atchievements, were drawn or pourtray'd: On the other Side was the Kitchin, from whence they came into a Porch built about the Hall, or *Cavædium*, which, becauſe 'twas four-ſquare, it was therefore ſurrounded with four *Porticos*, which may properly be called *Walks* or Piazzas.

There

There was within on every Side their Parlours, and against the Door, a Place designed for *Disputation* or Conference. If their Palaces were large and spacious, they had two or three Halls *Portico'd* about, after the same Manner, as *Vitruvius* describes them in the 2d Chapter of his 6th Book.

They had also Gardens and (x) *Tennis-Courts*, wherein they play'd at Ball, and had Baths and Rooms call'd *Triclinia*, which were Places to sup in, and very commodious for Feasting. They had also their *Fish-Ponds*, and several other Things of that Nature most artificially contriv'd, which Conveniences now-a-days we are for the most Part depriv'd of.

Because in the Primitive Times of the Church, many gave their Palaces to Monks; hence it was, that these Religious Fathers did build their Monasteries according to the Model of those Fabricks; as *Lindus* tells us, who saith also, that the (y) Ancients had no *Chimnies*, but heated their Water below, and dispos'd it so into certain Chanels made through the middle of the Walls, that the Steam and Vapour was exhaled and breath'd out through certain Holes, made in their Rooms for that Purpose; and in the Summer Time, they conveyed Air into their Rooms through the same Passages. But I am apt to believe, that they had such *Chimnies* as we have, because we find the Words (z) *Vaporarium* and *Caminus* in the same Sense and Signification.

They floor'd their Parlours with (†) *Mosaick* Work, which was made of Marble broke into Bits and Fragments. *Pliny* tells us of a Man, who in one of these Pavements did with Pieces of

Marble, ſo artificially and lively expreſs the Relicks and Scraps of a Supper (which were wont to be ſwept out) that the Room ſeem'd never to be cleans'd, and the Offal that was repreſented, look'd like real Bones, Parings, and ſuch like Refuſe caſt upon the Ground. There were two Doves which ſeem'd to drink out of the ſame Veſſel, the one darkning the Water with the Shadow of its Head. This kind of Work called *Moſaick*, is frequently to be ſeen in ancient Buildings; they were formerly ſtil'd *Lithoſtrota*, *i. e.* Places pav'd with Square Stone, as *Pliny* tells us in the 25th Chapter of his 36th Book.

Their Houſes for the moſt Part, were not contiguous, there being betwixt them their Sinks, or narrow Paſſages. They were *Pyramidal* in their Front, and riſing up (as it were) into a Cone made an handſome Frontiſpiece. From whence our modern Architects copied out the Beauties of Gates and Windows. And theſe ſeparated Houſes, that ſtood at ſome Diſtance one from another, were call'd *Inſulæ*, but thoſe whoſe Eves dropt into the High-way, and were built in Faſhion of a Tortoiſe were call'd *Domus*, and theſe were the moſt Magnificent and Stately. Wherefore *Pub. Victor* tells us, that in the Days of *Arcadius* and *Honorius*, there were in *Rome* 4662 of theſe *Inſulæ*, and 1780 of thoſe called *Domus*.

Their Gates were ſtudded with Nails of the brighteſt Iron after the *Quincuncian* Manner, as the *Latins* term it. Theſe Nails were often rubb'd according to that of *Plautus* in *Aſinaria*, [*Juſſine in ſplendorem dari has Bullas Foribus noſtris?*] *i. e.* Did I bid thee to brighten theſe Iron

Boſſes

Boſſes or Nails upon the Door? They were open'd both Ways according to that of *Virgil* in the 4th *Æneid.*--- *Concedunt rectis bipatentibus*, and were generally ſhut, as may be gather'd from *Plautus*, *Terence*, and *Plutarch* in the Life of *Publicola*.

(*b*) The Gates of great Perſons open'd outwardly, the Door being thrown into the publick Street, which before it was open'd, there rung a Bell, to prevent any Offence to Paſſengers before it, as *Plutarch* tells us, in the Life of *Publicola*, and *Pliny* in the 36th Chapter of his 15th Book.

Note, This appears to have been in the meaner Sort of Houſes as well as greater. In *Terence*, the Perſons that come out, knock at the Doors.

The *COMMENTARY.*

That elegant *Buildings* do grace our *Towns*, and that handſome *Dwellings* adorn our *Cities*, is a Thing ſo manifeſt, that we may ſpare Pains to evidence the Matter. But theſe *Beauties* are owing to Skill in Architecture, which not only *ennobles* both our Publick and Private Edifices with *Stateline ſs* and *Magnificence*, but with *Pomp* and *Oſtentation*; and with ſtupendous Coſt, hath rais'd thoſe Seven *Prodigious Structures*, which the World admires, as the only *Wonders* of Humane Induſtry: Wherefore, this Art may juſtly be ſtyl'd the *Ornament* of the Univerſe. For what City or Town, what Caſtle or Tower can boaſt any Excellency, without the Aſſiſtance of this noble Science.

Till Building was found out, Men liv'd at firſt like wild Beaſts, in Caves and Dens, and fed on Fruit, and Roots of the Earth; but being

once ſenſible of the neceſſary Uſe of Fire againſt the vehement Extremity of Cold; ſome began to edify Cottages of Boughs and Trees, and others dug Caves in the Mountains; and by often experiencing ſuch Means, they attain'd to a great Perfection in Building with Walls, which they got up with long Props, and wound them about with ſmall Rods, and ſo daub'd them: And to keep out the Storms, they cover'd them with Reeds, Boughs or Fen Sedges.

Thus in proceſs of Time, they came to the Art of BUILDING, which (as *Diodorus* ſaith) is aſcrib'd to *Pallas*: But we are rather to believe, that either *Cain*, or *Jubal* the Son of *Lamech* found out this Art.

(*w*) [*There was alſo a* Pluteus, &c. *where the Pictures of their Anceſtors*, &c.]

Pluteus is properly taken for a *Desk* and Figuratively for a *Study*, or the Books in it. A Manuſcript Commentary on the 2d Satire of *Juvenal* takes it in the firſt Senſe, telling us that anciently they were wont to draw the Pictures of Learned Men upon their Desks, whereon they writ. The *Scholiaſt* takes it according to the ſecond for a Study.

But the whole Difficulty may be remov'd, by taking Notice of the Cuſtom of the *Romans*, who ordered ſeveral Sorts of Images, into ſeveral Places. The firſt of which was before their *Gates*, where they plac'd the Images of their Anceſtors. The ſecond was in their *Halls*, as in a conſpicuous Part of their Houſes; and here they ſet the like Statutes, but curiouſly wrought in Wax. The Third was in their *Chambers*, where they placed their *Lares*, then the Images of thoſe *Friends*, who were moſt dear unto them

as also the Deities which had the Care of the Marriage-Bed.

The Fourth Place, was their *Pinacotheca*, by the Comparison of the Use, we may call it a *Gallery* of Pictures, and in this they placed the Representations of their *Gods* and *Heroes*, and likewise painted *Fables* and *Histories*. The Fifth and last was their *Study*, wherein they kept the Images of *learned* Men. Some are of Opinion, that *Pluteus* signifies *Pinacotheca*; but that cannot be: For since the Images of learned Men were kept only in their *Studies*, and not in their *Galleries*; and that *Pluteus* according to themselves, signifies the *Place*, where such Images are kept; it follows, that *Pluteus* here can't signify *Pinacotheca*, but *Bibliotheca*. *Pluteus* may conveniently be taken for a Study, or the Books in it, the Figure and the Sense bearing both.

Those *Romans*, who were famous for the Glory and Nobility of their Ancestry, drew the Pictures of their Progenitors in *full Proportion*, that preserving the Line and Series of their Pedigree, and representing every Man's *Virtue* together with his *Image*, they might imitate and transcribe those excellent Copies. Every Parent had these Ornaments and *Statues*, that every one might read in his own Figure his glorious *Atchievements*, and the *Honour* and *Reputation* he had reflected on the Publick.

These *Representatives* of the Deceas'd were plac'd in the most *eminent* Places of their Dwellings, and were carried about in little wooden Houses, or *Models* of Buildings, which at Publick Solemnities, they did at once both *open* and curiously *adorn*, as *Polybius* informs in the 51st Chapter of his Sixth Book.

(*x*) [*Tennis-Courts*, Sphæriſteria.]

Theſe were Places, wherein the Ancients were wont to play at *Ball*, in which Recreation they took much Delight, as appears from the Epiſtles of *Sidonius Apollinaris*. There were three ſorts of Balls. (1.) *Harpaſta*, which we *Engliſh* a *Foot-Ball*, this being laid in the middle, two young Men did violently contend, which ſhould drive it through the others Goal. (2.) *Pila*, which ſignifies a diſtinct kind of Ball, ſo call'd from the *Hair* it was ſtuffed with. (3.) *Tollis*, a light kind of *Ball*, ſo call'd, becauſe fill'd with a *Bladder*, wherewith both old Men and Children were wont to Play. (4.) *Trigonalis*, the Reaſon of which Name, is taken from the Form of the *Tennis Court*, which was *Triangular*.

Near theſe *Tennis Courts* were their *Dicing-Houſes*, where the Gameſters refreſh'd themſelves, when weary with Ball-Playing. And hence it is, that theſe *Sphæriſteria* do ſignify a round Place in their *Baths*, which were deſign'd by the Ancients for *Frictions* or Rubbings, and ſeveral other Exercciſes, which *Suetonius* mentions in the Life of *Veſpaſian*.

(*y*) [*Who tells us alſo that the Ancients had no Chimnies*, &c.

Here we ſeem to have a Deſcription of an *Heliocaminus*, *i. e.* a *Soller* ſet in a Sunny-Place to receive the Heat of the Sun, which *Budæus* calls *Solar Furnace*: For the better underſtanding of this, you muſt know that the Ancients had their *Zetæ*, *i. e.* little Chambers with Windows on three Sides to receive the Heat of the Sun, and theſe they call'd *Helio-camini*, q. d. *Stoves* of the Sun.

They were certain Places in ſeveral Parts of the Houſe, whereunto the Fumes of Water either

(either hot or cold) ſprinkled on the Floor, did aſcend and riſe through certain Pipes or Paſſages (call'd *Tubuli*) either to warm or cool the Room, according as the Seaſon of the Year required. They are not now in Uſe, but were very much formerly.

(z) [*Becauſe we meet with the Words* Vaporarium *and* Caminus, &c.]

The Word *Vaporarium* occurs in *Cicero*'s Epiſtle to *Quintus* Fr. and *Papinius Statius* makes mention of *Caminus*,

----- *Siculis an conformata caminis*
Effigies laſſum Steropen, Brontenque reliquit.

[*Cavædium.*]

I am at a Loſs how to tranſlate this Word, we having nothing commonly in our Houſes to anſwer it. Though it be call'd *Aula*, Yet it was not properly an Hall, which in all our great Houſes is the firſt Room, whereas this was an inner Apartment, as appears by the Name, which is writ by ſome *Cava Ædium*; it ſeems to have been a Chamber of State, where they received their Viſits.

Sidonius Apollinaris elegantly deſcribes a Chimney, when he ſaith,

We paſſed into the Winter Dining-Room, which the Fire, quench'd in the bending or crooked Chimney, had made black with Smoke.

So that hence may be confuted the Opinion of thoſe, who held that the Ancients had no *Chimneys*, the Exiſtence of which may alſo be proved, from theſe Words in *Suetonius* in the Life of *Vitellius*.

Nec ante Prætorium rediit, quam flagrante triclinio ex conceptu Camini, i. e. "When he "return'd to the *Prætorium*, he found the "Chimney of the Room he din'd in on Fire.

Which is an Argument that they had Chimneys in their Chambers; but not the ſame with ours, which *Manutius* makes out in the 10th Epiſtle of his 7th Book *Ad Famil.* ---- For that we call a Chimney, which, as a *Pipe* or *Gullet*, receives the aſpiring Smoke, and conveys it ſafely out of the Houſe: But thoſe of our Anceſtors were not made *hollow* within the Walls, as ours are, but were made in the middle of the Winter-Chamber. And therefore ſaith *Cato* (in the 18th Chap. *de re Ruſtica.*)

Focum purum circumverſum, priuſquam in cubitum eat, habeat. i. e. " Let him have a Fire " round about him before he goes to Bed.

Which cannot be, if it lie within the Cavity of an hollow Wall. And when *Columella* tells us, That the Country-People were wont to Feaſt *circa Larem, Focumque Familiarem*, i. e. about the Fire, what can this mean, but that the Fire was in the middle of the Room, about which the Family did make Merry and Junket.

Chimneys of old had no *vent* for the Fire, and therefore they were much troubled with Smoke, unleſs they burnt Wood (as *Cato* taught them) beſmear'd or nointed with Lees of Oil, or ſet open their Windows. The Former was coſtly, and the Latter inconvenient in the Winter-Seaſon. *Horace* when he ſaith,

---- *Lacrimoſo non ſine Fumo*, i. e.
" A Tear-fetching Smoke,
" Which vexeth Folk,
" And makes them cry, ---

demonſtrates they had no Vents or Tunnels.

(*a*) [*Call'd* Inſulæ, &c.]

The Word (*Inſula*) doth not only denote a *Tract* of Earth ſurrounded with the Sea, but alſo

alſo an *Houſe* that is ſeparate from others, and adjoins not to the Neighbourhood by a common Wall: And herein it differs from *Domus*, which ſignifies contiguous and united Habitations.

Alciat tells us, out of *Cornelius Tacitus*, That ſeeing by Reaſon of frequent Fires, there were ſo many *Aqueducts* in the City, 'twas thought convenient by *Nero*, that the Water intercepted by private Perſons, ſhould for the better furniſhing of ſeveral Places, flow out in common; and that their Houſes ſhould be immur'd and compaſſed about, not with *Publick*, but with their own particular and *Private* Walls, wherein ſhould be *Chanels* for the conveying of Water for the quenching of Fire. And hence aroſe the Name *Inſula*, which is not only ſafe from the Fury of Flames, but from the Violence and Rapine of *Thieves* too; in regard they cannot go on the Tiles from Houſe to Houſe.

The Buildings in *Babylon* were not continu'd, neither to themſelves, nor to the Walls neither, but were all *Inſulæ*, and ſtood aſunder. The Reaſon was Politick, *Firſt*, To avoid the Fury of Fire; And *Secondly*, To undergo a Siege in War; for the Waſte which lay between the Houſes in a Time of a Leaguer, was ſown with Corn, and the Increaſe was ſufficient to ſupport and maintain them.

(*b*) [*Their Doors open'd outwardly.*]

When they went out, they thruſt the Door forward, knocking it with their Hands to give Notice to thoſe that are without, to beware of being hurt by its ſudden opening into the High-way publick. And to caution thoſe that enter'd into the Houſe, there was writ over the Gate in Capital Letters (*CAVE CANEM*) Take heed of the Dog: For there did not only

lie there a living Cur, but there was either painted or engraven the *Figure* of that Animal with that Inſcription. And *Petronius* tells us, That in the Houſe of *Trimalcio*, there was a huge Dog pictur'd o'er the Door in a Chain with the ſame *Motto*.

(†) [*Moſaick-Work.*]

'Tis an Antique kind of Work, compoſed of little ſquare Pieces of *Marble*, gilded and colour'd, according to the Place they are to aſſume in the Figure or Ground; which ſet together, and (as it were) *imboſs'd*, preſent an unexpreſſible Statelineſs, and are of a marvellous Duration,

---

CHAP. VII.

Of Statues of Marble Fragments.

(c) THEY were wont to make *Statues* of ſeveral Pieces of Marble, ſo firmly compacted and join'd together, that they ſeem'd to be made of one *entire Stone*, and were the more eſteem'd for it. The *Egyptians* were wont frequently to uſe them, and ſo did *Theodorus* the Engraver; But the *Græcians* were altogether ignorant of this Art, as *Diodorus Siculus* informs us.

The *COMMENTARY.*

(c) [*Statues of ſeveral Pieces of Marble*, &c.] *Cruſtæ* are little Fragments or Pieces of Marble from whence marbled Walls are call'd *Cruſtæ*. ---*Incruſtare*, is to *Parget* or Plaiſter a Wall or Pavement, and *Incruſtations*, are the clothing of the ſame with a Marble *Film* or Surface. S. *Mark's* in

in *Venice* is moſt exquiſitely adorn'd with this kind of Plaiſter.

Pliny tells us, That one *Blamerra* a *Roman* Knight was the firſt that did ciel his Houſe on the *Cochian* Mountain, with this Marble *Cruſt*; they were wont to ſlice their Marble into ſlender Pieces, and artificially to ſpread them upon the Wall for a Covering.

CHAP. VIII.

Of Cellars.

I Am of Opinion, That the Ancients had no *Cellars* under Ground, in regard they (*d*) ſet in Holes, made in the *Ground*, their Veſſels that preſerv'd their Wines, eſpecially if they were weak and crazy; which had been a needleſs Thing, if they had had any ſuch Cellars: Neither doth *Pliny* in the 21ſt Chapter of his 14th Book, where he ſpeaks of *Wine-Cellars*, and the Way of making them, make any mention of their being under Ground; nor doth *Vitruvius* deſcribe them to be after that Manner, which Place being ſo advantageous and neceſſary, could not well have been omitted. And we may gather from our Laws, that they digg'd Holes in the Earth to put their Veſſels in.

And becauſe we are ſpeaking of Cellars, it will not be Foreign to the Matter in Hand, to obſerve that the Ancients did not put their Wines into *wooden* Veſſels, ſuch as we uſe, but into Earthen-pots, which were very capacious, containing a Cart or Waggon-Load of Wine, *i. e.* about 120 *Amphora*: But their moſt generous and noble Liquors were expos'd and ſet in the

open

open Air, as *Pliny* informs us in the Fore-cited Place. None of them had ſuch Veſſels as are in uſe with us, except the Inhabitants of the *Alps*, but had inſtead of *(Dolia)* Tuns or Hogſheads, which they dug into the ground.

They made their Wines after this Manner: Firſt they *ſtampt* their Grapes, and then put their *Muſt* or New-Wine into a great Veſſel, (*f*) called *Laccus*; and afterwards, the *Stalks* together with the Hulls or Skins, they put into a *Preſs*, and the Reſidue of the New-Wine they ſqueez'd into the *Laccus*, as may be gather'd from *Ulpian*. *Varro* in the 54th Chapter of his 1ſt Book of *Husbandry* ſays, Some par'd off the Bunch and Stalks, and then ſqueez'd them, and to the preſſed Skins, and Hulls of the Grapes, they (*g*) added *Water*, and this mixt Liquor they gave to their Labourers for Wine in Winter.

The *COMMENTARY.*

(*d*) [*Set under Ground their Veſſels.*]

Suidas tells us, on the Word [*Laccus*] that the *Athenians* and *Grecians* made Trenches and *Cavities* under-ground, either round or Square; which they *plaiſter'd* and rough-caſt, and then fill'd them with Wine, and theſe kind of Hollowneſſes they call'd *Lacci*.

(*e*) [*Did not put their Wines into wooden, but Earthen Veſſels.*]

Theſe they ſmear'd over with *Pitch*, or with ſome kind of Plaiſter, leſt the Vertue of the Wine ſhould evaporate through the Pores of the Veſſels, as it apppears from *Horace*,

----- *Græcâ quod ego ipſe Teſtâ,*
Conditum leni ----

And they mark'd them alſo with ſeveral *Titles* or Inſcriptions, as you may ſee in the 5th Satyr of *Juvenal*. ---*Cujus*

----- *Cujus Patriam, Titulumque Senectus*
Delevit multâ veteris Fuligine Teſtæ.
——————— next Day,
" He ſomething Drinks, whoſe Age hath took away,
" The duſty Hogſhead's Date and Climate---

From hence we may underſtand that of *Petronius* [There were brought *Vitreæ Amphoræ & gypſatæ*] i. e. Veſſels of Glaſs, and curiouſly plaiſter'd, whoſe Tops were covered with Pitch; whereupon was inſcrib'd this following Title [*Falernum, Opimianum Annorum centum.*]

They were wont alſo to write on their Veſſels the *Names* of the Conſuls to ſhew the Antiquity and Age of their Wines, as is hinted by *Horace*,

O Nata mecum Conſule Manlio
Teſta, &c. ----

(*f*) [*A Great Veſſel called* Laccus.]

Budæus ſaith *Laccus* was a Veſſel that receiv'd the Muſt as it flow'd from the Wine-preſs, but erroneouſly and falſly; in regard (according to *Ulpian*) *Laccus* is the ſame with a *Ciſtern* of Wine, which was dug into the Earth, and was plaiſter'd on both Sides, both within and without. Neither did the Ancients uſe only this *Laccus* or Ciſtern for that Purpoſe, but they had alſo *earthen* Veſſels whereon they heap'd up Earth for the Preſervation of their Wines.

(*g*) [*They put water to the preſs'd Hulls of the Grapes*, &c.]

Cato ſaith, this is to waſh the Grapes, *i. e.* to make a thin Sort of Wine after the Grapes have been ſqueez'd, call'd *Lora*, which kind of Drink is call'd ſo by *Varro* in his fore-mentioned Chap. of Ruſtick Affairs. *Ulpian* terms it

Aci-

Acinatium, which (according to ſome) is a Wine made of Grapes, hanging a long Time after the Vintage in the Winter Seaſon. Others ſay, That Wine made of Grape-Stones, is a Liquor of *Verona*, of a moſt delicate Smell, and a pleaſant Taſte; of a Purple Colour, and ineffable Sweetneſs; of a thick Body, ſo that it ſeems to be a kind of *potable* Fleſh or a *fleſhy Potion*.

CHAP. IX.

Of Wreſtling and Running Places.

THE Ancients built certain Places call'd *Palæſtræ* or *Stadia*, for the exerciſing of Youth in Wreſtling, and Running; in Leaping and Shooting, and Fighting with Whorl-Batts. The Place for theſe Sports was a Square call'd (*i*) *Stadium*, becauſe in compaſs about two *Stadia* or Furlongs, which is the 4th Part of a Mile.

It had within, three ſingle *Portico*'s, but the Fourth, which was Southern, was double to preſerve the Inſide from Winds and Tempeſts. Underneath this, there was an open Gate, which led into a large and a ſpacious Hall, ſurrounded with Seats, wherein *Philoſophers* and *Rhetoricians* did ſit and diſpute, and this was call'd (*k*) *Exedra* or *Ephebeum*, becauſe young Men (call'd *Ephebi*) were inſtructed there; for the Ancients, being furniſh'd but with a few Books, exercis'd themſelves rather in Diſputing, than Writing, as *Suidas* tells us.

This Place did ſomewhat reſemble the *Chapter-Houſes* in Monaſteries ſucceeded by our Schools: And this *Exedra* or Diſputing-School, was a third Part longer than broad, as *Vitruvius* tells us in the 2d Chapter of his 5th Book, and had on the right

nd left Side *Concamerations* and Porches, Vaults or Walks very convenient and uſeful for the Baths. There is a Place like this at *Piſa* call'd *Campo anto*, the Holy-Field; but 'tis not made altoether after that ancient Manner. Some think here were *Gymnaſia* there, of which there were hree in *Athens*, *viz.* the Academy, the *Lycæum*, nd the *Cynoſarges*, wherein Youth was exercis'd n Military Acts before any War.

The *COMMENTARY*.

(*h*) [*Call'd* Palæſtræ.] The *Greek* Word (*Palæſtra*) is by Uſe made *Latin*; 'tis deriv'd from Πάλη, *Luctа*, *i. e.* Wreſtling or Fighting, from the Word πάλλειν; either becauſe all the Members of the Body are ſhaken by ſtriving, or becauſe the Urn was mov'd before the Conteſt, in regard they always contended by Lot. *Palæſtra* by Uſe came to ſignify the Place where thoſe *Gymnaſtick* Exerciſes were performed. The Perſons engag'd in them were ſtil'd *Palæſtritæ*.

The *Spartan* Virgins were wont in their Minority to engage naked in theſe kinds of Recreations; which Practice *Plato* was ſo far from cenſuring, that he thought it convenient not only for *Laſſes*, but ancient Women, to encounter Men, that ſo they might learn to endure Hardſhip.

The *Laconians* were ſo taken with theſe Kinds of Sports that nothing pleas'd them more, than theſe *Gymnaſtick* Places; and inſtead of approving themſelves good *Soldiers*, they only deſired to be excellent *Wreſtlers*. But *Auguſtus*, not liking that immodeſt Cuſtom, forbad all Women even to *ſee* theſe Spectacles, much leſs did he allow them to *play* naked.

(*i*)

(*i*) [*Called* Stadium.]

You may call it a Place where Horſes run, and where Wreſtlers contend; deriv'd ἀπὸ τῆ στάσεως, *a Statione*, from ſtanding, becauſe *Hercules*, having run o'er that Space in one Breath, ſtood ſtill.

(*k*) [*They were called* Exedræ.]

Some think they were like the *Cells* of Monks, others tell us they were Places well furniſh'd with Seats, whereon *Philoſophers* and *Rhetoricians*, and other learned Men, were wont to ſit to diſpute and wrangle. *Cicero* tells us (in his 1ſt Book *De Natura Deorum*) that he ſat diſcourſing in one of theſe Places.

(*l*) [*Gymnaſia*]

Thoſe Places were properly ſo call'd, which were appointed for *Wreſtlers* to contend naked in. A Name (ſaith *Scaliger*) which doth not at all agree to Schools, it being a very inconvenient and incongruous Thing, to act naked in thoſe ſacred Societies: But with the good leave of ſo great a Man, ſaith the learned *Beckman*, the Manſions of the Muſes, which we call Schools, were not called *Gymnaſia*, from γυμνὸς, naked, but from the Performance of hard and difficult *Exerciſes*, ſuch as are the Encounters and Strivings of *Wreſtlers*, who ſtrip (like Mowers) to be more ready and nimble. The Directors of theſe Sports were called *Gymnaſiarchæ*, *Agonotheta*, or *Athlotheta*.

CHAP. X.

Of Baths.

(*m*) THE *Baths* at *Rome* were ſo rich and magnificent, that the very Ruins of their Walls ſo high and ſtately, ſtruck all Spectators into Amazement and *Wonder*. (*n*) The

(*n*) The Baths of *Antonine* and *Diocleſian* (where now ſtands the Temple of the *Certeſini*) ſurpaſs'd all Structures both in Heighth and Breadth. Theſe had ſeveral Apartments, but eſpecially three, deſign'd for bathing, wherein there were three Caldrons, one for hot, another for tepid, the third for cold Water, which were ſo plac'd, that there might run as much Water out of the *tepid* into the *hot* Bath, as there run out of it; and as much out of the *cold* one into the *tepid*, after the ſame manner.

The Ancients us'd *Baths*, and were frequent in thoſe Waſhings, becauſe they went *bareſoot*, without any Stockings, or any thing upon their Legs; and therefore, becauſe the Ways were very duſty, they had often occaſion thus to cleanſe themſelves. Hence many Lakes in *Italy* are called Baths, or *Balneoli*, little Baths.

Baths are not now in uſe, or but very little, and in a very few Places; a Thing poor and mean. *Pub. Victor* tells us, that there were in *Rome*, 856 Publick Baths.

The COMMENTARY.

(*m*) [*Baths.*]

As the *Luxury* of Princes increas'd, ſo did the Magnificence of this kind of Structures, which were rais'd with ſuch Pomp and ſumptuous Splendour, that they ſeem'd rather *Cities*, than Places to waſh in; neither is it a Wonder that Princes were allur'd to a frequent uſe of 'em, which did ſo delight and charm with the Softneſs of their Pleaſures.

Hot Baths at firſt were us'd privately by all Men, according to their Degree and Ability, for the Preſervation of Health. But in proceſs of Time, they built common ones, and hot Houſes

Houſes to ſweat in; and the Nobles did bathe and waſh with the Commons, and at laſt even Men and Women were permitted moſt laſciviouſly to bathe together.

Some derive the Word [*Balneum*] from the Greek Word βάλανος, becauſe they disband all Trouble and Anxiety from the penſive Mind. Others ſay *Balneum*, *quaſi Balineum*, from Βαλανεῖον, from *Balanus*, which ſignifies Maſt, or Acorns, becauſe with the Shells of theſe dry'd, the Ancients were wont to increaſe their Fires.

(*n*) [*Thoſe of* Antonine *and* Diocleſian.]

Andradius Palladius tells us, that thoſe of *Antonine* were finiſh'd by *Alexander*, and that they were of a wonderful Heighth, beautify'd and adorn'd with the faireſt Marbles, and with vaſt Pillars; and that thoſe of *Diocleſian* were not leſs in Stature, being prodigiouſly *tall*, and that the Emperour in building them, employ'd for many Years an hundred and forty thouſand Men. The moſt noble and famous, were they which *Agrippa*, *Nero*, and *Titus Veſpaſian* made, which were great, and moſt gorgeouſly dreſs'd, with ſeveral Places of Pleaſure to maintain exceſſive Riot for all ſorts of People.

CHAP. XI.

Of Triumphal Arches.

I Cannot omit *Triumphal* Arches, which were made of Marble, like three huge Gates, repreſenting the Form of ſome Marble Palace. They were adorn'd with the Inſcriptions of the glorious *Atchievements* of thoſe *Heroes*, for whoſe Honour they were erected.

There were *thirty ſix* within, and *one* without the

the City of *Rome*. I know not whether thoſe two ſtately ones at *Rimini* are ſtill ſtanding or not, which had certainly been ruinated, had not your Highneſs preſerv'd them from the Teeth and Injury of Time and Weather.

The COMMENTARY.

Triumphal Arches were erected in Honour of thoſe Conquerors, who had ſubdu'd foreign Cities, Provinces and Nations, and reduc'd them under the Power of the *Roman Empire*.

There were formerly at *Rome* thirty ſix, but now but ſix, as *Palladius* informs us in his *Roman Antiquities*. If we may give Credit to the Letters of *Melchior Mignez* diſpatch'd from thence, there are in *Cantaon*, a City of *China*, above a thouſand Triumphal Arches, as we have it from the Relation of *Simon Majolus*.

CHAP. XII.

Of the Pillars of Trajan *and* Antonine.

(o) THE Column of *Trajan* exceeds all Admiration; 'tis 120 Foot high, having within it a winding Pair of Stairs of 185 Steps that leads to the Top, where the Bones of *Trajan* are laid in the Repoſitory of a golden Urn.

Without were (*p*) engraven the glorious *Exploits* atchiev'd by the Emperour, in Figures, ſo artificially wrought, that they ſeem'd to be all of an equal Bigneſs, and indeed they did not really differ in *Magnitude*. There is another like theſe (*q*) erected in Honour of *Antoninus Pius*, which is ſtill remaining. But there are no ſuch Works done now in theſe Days.

The

The COMMENTARY.

(o) [*The Column of* Trajan, &c.

These two Pillars are most famous Monuments, both adorn'd with Figures in *Basso Relievo*, ascending in spiral Lines from the Basis to the Capitals.

Pierius tells us in his Hieroglyphicks, that this Pillar of *Trajan* were 128 Foot high, to whose Top were 123 Stairs. That of *Antonine* was 161 Foot high, and ascended by 207 Steps, according to the Relation of the same Author. The former had 44 Windows, and the latter 56. *Trajan* never saw it, for returning from the War he had wag'd with the *Parthians*, he dy'd at *Sora*, a Town of *Seleucia*, whose Ashes were put into an Urn, and brought to *Rome*, and reposited in the Top of this stately Column, which was erected by the Senate of *Rome*, in Honour of that Emperour, and served for his Tomb; in the room of which, Pope *Sixtus* V. introduced a Statue of St. *Peter*, made of Copper gilt.

(p) [*Were engraven the glorious Exploits.*]

Pierius tells us in his Hieroglyphicks, that *Roman Columns* were not wont to be rais'd without some mystical Signification or other, and that in this respect they were not unlike the Inventions of the *Egyptians*; some being Monuments of Stability and Firmness, some of famous and noble Atchievements, and others of Captivity, Reproach and Overthrow.

Petrus Ciacconius has written a learned Commentary on this Pillar, wherein he explains the History represented, by the Figures upon it.

(q) [*Rais'd in Honour of* Antoninus Pius.]

Palladius tells that this was 161 Foot high, to

to the Top whereof were 207 Stairs; 'twas enlightned and adorn'd with 65 Windows. This Pillar, conſiſting of 28 Stones, was rais'd alſo by the Senate for *Antoninus Pius*, whoſe Statue was ſet upon the Top of it, but at preſent the Image of St. *Paul* takes its Place, being alſo made of Copper gilt, as well as that of St. *Peter*.

CHAP. XIII.

Of the Mole of Adrian, *and the Tomb of* Ceſtus.

THis *Mole* of *Adrian*, erected for his Sepulchre, (*r*) was of ſo ſtupendous a Magnitude, that it ſeem'd (as it were) to be one of the Wonders of the World. 'Tis now the Seat of the Governour of the *Arſenal*, the Armory being there now, and is called the (*ſ*) Caſtle of Saint *Angelo*. 'Twas encompaſs'd about with ſeveral Columns, eighty whereof, or at leaſt the greateſt part of 'em, do ſupport the Church of St. *Paul*; they are of ſolid Stone, and of an incredible Height and Weight.

Beſides, it was adorn'd with 700 moſt exquiſite *Statues*, and was glorioufly ſurrounded with ſeveral Porticos; on the Top of it was to be ſeen the Statue of *Adrian* on Horſeback.

Without the Church, is to be ſeen the Tomb of (*u*) *Caius Ceſtius*, built in Form of an entire Pyramid, though the adjacent Buildings were ruinated and demoliſh'd. All which Things, though they were vain and ſuperfluous, yet they ſhew ſuch Statelineſs and *Magnificence*, that

that all our Follies cannot parallel their Majeſty.

The COMMENTARY.

(r) [*Was of ſo ſtupendous a Magnitude*, &c.] The Greatneſs of this Structure may be eaſily gather'd from hence; That when *Narſes*, *Juſtinian*'s General, had conquer'd the *Goths*, poſſeſſing *Rome*, and had ſent the Keys of the City to the Emperour, he ſignify'd to him what Violence ought to be us'd for the Expulſion of the Enemy, in regard they were *garriſon'd* in the *Mole* of *Adrian*.

(ſ) [*Call'd the Caſtle of Saint* Angelo.] Becauſe St. *Gregory*, in a ſolemn Proceſſion during the Plague, ſaw an Angel on the Top of the *Mole* of *Adrian*, ſheathing his Sword, to ſignify the Divine Anger was appeas'd. It was built in a round Figure, anciently of vaſt Stones, going up in three Rows or Stories, leſſer and leſſer till you come to the Top, where ſtood mounted that great *Pine-Apple* of Braſs gilt, which we ſee now in the Garden of the *Belvedere*, round about it were ſet in the Wall great Marble Pillars, and round about the ſeveral Stories ſtood a World of Statues.

This *Mole* being found a ſtrong Place, *Beliſarius* put Men into it, to defend it againſt the *Goths*, and they defended themſelves in it a long Time, by breaking the Statues in pieces, and throwing them upon the Heads of the *Goths* that beſieg'd them. Since that Time, divers Popes have turn'd it into a formal Caſtle; *Boniface* VIII, *Alexander* VI, and *Urban* VIII, have render'd it a regular Fortification, with five ſtrong Baſtions,

ſtions, and a conſiderable Garriſon is conſtantly kept in it.

(*t*) [*Erected for* Adrian's *Tomb*]

This Structure was the Sepulchre of *Adrian*, and was of *Parian* Marble, moſt elaborately wrought, by the curious Induſtry of the moſt exquiſite Artificers. But at a Siege of the City, either the *Ignorance* or *Impiety* of the Soldiers, defac'd the Workmanſhip of thoſe admirable *Statuaries*, and did throw away like Rubbiſh thoſe almoſt *living* Images, which deſerv'd to be *animated* by a breathing Soul, or at leaſt to be actuated by *Prometheus*'s Fire.

(*u*) [*The Sepulchre of* Ceſtus.]

This *Ceſtius* was *ex Epulonum Collegio*, i. e. One of the College of thoſe that had the Over-ſight of Feaſts at Sacrifices, or had the devouring of thoſe Banquets, which were ſet before the Gods in their *Lectiſterniis*, in the Temple of *Jupiter Capitolinus*.

CHAP. XIV.

Of Obelisks.

THere were at *Rome* ſix great (*w*) *Obelisks*, and 42 of a leſſer Size; the bigger were brought from *Egypt*, where they were wont to be made, and are called in the *Italian* Tongue, *Aguglie*; they were twice as broad at bottom as they were at top.

The *Obelisk* of *Cæſar* was invented and made for the *Diſtinction* of Hours, for (Gnomon-like) it pointed them out, as deſcribed upon the Earth cover'd with Marble, a *Ball* at Top increaſing the Shadow, leſt it ſhould diſappear and vaniſh,

vaniſh, as *Pliny* tells us in the 10th Chap. of his 36th Book. And this was the Work of *Auguſtus*.

Obelisks were invented by *Egyptian* Kings. The firſt Founder of them was *Mitres*, who reign'd in *Heliopolis*, and ſaid he was commanded in his Sleep ſo to do. Other Princes afterwards erected many, whereof ſome were 48, 80, and 90 Cubits long.

But the chiefeſt of them all, was that (*x*) built by *Ramiſes* (in whoſe Reign *Troy* was taken) which was 99 Foot long, and 4 Cubits broad; there were 200000 Men employ'd in the building of it. The King being about to raiſe it aloft, and fearing, leſt the Engines ſhould be too weak for its Weight, and for a greater tryal of the Artificer's Care, he bound his *Son* to the Top of it, that his Safety might conduce to the Elevation of it, by which Device he excited the Diligence of the Labourers, who rais'd it whole and entire, as *Pliny* tells us in the 9th Chap. of his 36th Book. The *raiſing* of it was more difficult than the *making*, and therefore on one of them at *Rome*, there is this *Diſtich* inſcrib'd, to ſhew the Ingenuity in erecting of it.

Si Lapis eſt, dic qua fuit arte levatus,
Sed ſi ſunt plures, dic ubi congeries.

q. d. If that *Obelisk* be an entire Stone, how could it be rais'd? But if it conſiſted of many, ſhew us the Joints. But certain it is that it was hewn out of ſolid Stone.

The

The COMMENTARY.

(*w*) *Obelisks* are (as it were) Beams of Stone, which were leſs than *Pyramids*, and were four-ſquare, downward, but ſhoot upward (Taper-like) into a ſlender Top. They may be call'd Broaches or Spires, and were huge Stones in *Egypt*, made from the bottom ſmaller and ſmaller, of a great Length, conſecrated to the Sun, becauſe they were long, like his Beams.

Iſidorus tells us that they were conſecrated to the Sun, they ſomewhat reſembling his pointed Beams. Among the *Egyptians* they have their Name from a *Ray*, which is not a little unlike them, having ſuch a kind of Form, when darted in at a Window. Touching their Variety and Excellency, ſee *Pliny*, in the 9th, 10th, and 11th Chap. of his 36th Book, and of their Shape and Figure. *Blondus*, in the 1ſt Book of his *Rom. Inſtaur.* And *Polyd. Virg.* of their firſt Inventors, in the 11th Chap. of his 3d Book, *De Rer. Invent.*

(*x*) [*Built by* Ramiſes.]

This Fabrick was ſo ſtupendous, as that when King *Cambyſes* had ſack'd and raz'd *Syene*, and the Flames had rambled to the Borders and the *Phylacteries* (as it were) of this *Obelisk*, he commanded the Fire to be extinguiſh'd, being ſtruck with Admiration of ſo venerable a Pile. *Theophraſtus* tells us, that among the *Egyptians*, in the Temple of *Jupiter*, there was an *Obelisk* made of 4 Emeralds, which was 40 Cubits long, four Cubits broad in one Place, and two in another.

But among all the *Obelisks* at *Rome*, that which ſtands before the Pope's Palace, and

St. *Peter*'s Church, and which is call'd the *Vatican*, is ſeen not without the greateſt Wonder and Amazement imaginable; it is made of the Stone *Ophites*, and was dedicated to *Julius Cæſar*, whoſe Aſhes are repoſited in the Top of it. The Height of it is 170 Foot, beſides the *Baſis*, which is 37 Foot; 'tis 12 Foot broad towards the Bottom, and 8 Foot broad towards the Top. At firſt it ſtood on the left Side of the *Vatican*, in *Nero*'s *Cirque*; but Pope *Sixtus* V. commanded it to be remov'd into a more eminent Place in the Middle of the Street, in the Year 1586. 'Twas the Work of *Dominic Fontano*, an Architect of *Coma*. And indeed Travellers tell us, that they know not whether they ought to admire moſt, the *Boldneſs* of the Architect, or the *Curioſity* of his Art, in removing a Stone of ſo incredible a Weight, without the leaſt Flaw or Fracture. The bare *Obelisk*, without the *Baſis*, is above 956148 Pound weight, beſides the *Vectes*, *Repagula*, *Cingula*, *Harpagines*, *Ferreas*, all requiſite for the bracing ſo vaſt a Bulk, to facilitate its Motion. I ſay, beſides all theſe, which amounted to *Decies centena millia quadraginta duo millia viginti quatuor libras* more.

[*Other Princes afterward erected many.*]

King *BOCHIS* ſet up four, every one of which was 48 Cubits long: And *Ptolomæus Philadelphus* made one at *Alexandria* of four Cubits; and *Pheron* ſet up two in the Temple of the Sun of an hundred Cubits long, and four Cubits broad on this Occaſion.

It happen'd that this King for ſome great Crime was ſtruck blind, and continued ſo ten Years; and afterwards it was told him by Revelation in the City *Buſis*, that he ſhould re-

ceive his Sight, if he washed his Eyes with the Water of a Woman that never lay with any Man but her Husband: He try'd his own Wife first, and then many others, till at last he received his Sight, and marry'd her by whose Urine it was heal'd, and caused all the others, with his first Wife, to be burnt. Afterward, for a Remembrance, he made his Oblation with the two aforesaid *Obelisks* in the Temple of the Sun. *Augustus Cæsar* brought two of these Broaches or Spires, to *Rome*, and set one in the great Tilt-yard, or Lists, call'd *Circus*, and the other he set up in the Field call'd *Campus Martius*.

CHAP. XV.

Of Egyptian *Pyramids*, *and Labyrinth*.

'TIS expected also that we should say something of the *Egyptian* (y) *Pyramids*; there were four of them, the two bigger whereof are reckon'd among the seven Wonders of the World, they were square and broad at Bottom, but *taper'd* upward, into the *Conical* Slenderness of a *pointed* Diamond.

The largest is suppos'd to take up 8 Acres of Ground, every Side being 882 Foot long, the Square at the Top consisting of three Stones only, yet large enough for threescore Men to stand upon, ascended by (yy) 255 Steps, each Step above three Foot high, and of a Breadth proportionable. It had Eastward a Gate, thro' which there was a Declivity, which led into two

Chambers, wherein was a great and a little Tomb.

(z) There was no other reaſon for building theſe Structures, but mere *Vanity* and *Oſtentation*, and to employ both Money and the People, to keep them from Idleneſs; there could be no other Cauſe beſides this.

One of them was 20 Years a building, and that by three hundred and ſixty thouſand Men, continually-employ'd and working upon it; who (as ſome report) conſum'd only in Radiſhes, Garlick and Onions, 1800 Talents, which Sum is more than two hundred thouſand Crowns. In the middle of its Bottom, there is a Pit 86 Cubits deep; 'tis a very great Wonder how they could carry their Stones to ſo prodigious a Height.

In the Lake of *Mœris*, the ſame *Egyptian* Kings made a (zz) *Labyrinth*, in the Middle whereof were 37 Halls, according to the Number of the ſeveral *Præfectures* or Governments, wherein the Præfects or Deputy-Governours were buried. The Ways and Paths in it were long and *ſubterraneous*, crooked and *winding*, and lead to thoſe ſeveral Apartments by Vaults and Paſſages under Ground, which were ſo *intricate* with Turnings, that whoſoever went into them, could never extricate or wind himſelf out, and therefore 'twas called a *Labyrinth*.

It had a Gate of white *Parian* Marble, and when any one with a great deal of Wearineſs came to the end of theſe Walks, he was conveyed into a Portico, richly adorn'd with Pillars of *Porphyry*, into which he aſcended by 90 Stairs. From thence you might go into a Marble Room moſt glorioufly beautify'd with very fair Pic-

ture

tures, and moſt exquiſite *Statues*. The Paſſages within were all of Marble, and were *flag'd* and *arch'd* with moſt exquiſite Stone; ſome Doors, when open'd, made a terrible Noiſe, like a Crack of Thunder.

There was adjoining to this *Labyrinth*, a large Pyramid 4 Acres broad, and 8 in Height, wherein lay interr'd the Founder of the Labyrinth. From hence *Dædalus* took the Pattern of his Labyrinth which he made in *Crete*, but he only imitated and tranſcribed (as it were) the hundredth part of it, as *Herodotus* and *Pliny* inform and tell us; for it fell as ſhort of the Glories of this, as *Minos* was inferiour to *Pſamniticus* in Power and Dignity.

(zzz) *Porſena*, King of *Hetruria*, made a Labyrinth on purpoſe for his Sepulchre, which *Pliny*, out of *Varro*, deſcribes to be admirable.

The COMMENTARY.

(y) [*The Egyptian Pyramids.*]

Pyramids were vaſt Heaps or Piles of Stone, which being *broad* at Bottom, did gradually *taper* into a Cone at Top. They are ſo called from Πῦρ, which ſignifies a Flame of Fire, in regard of its Figure, broad below, and ſharp upward.

By theſe the Ancients did expreſs the Original of Things, and that formleſs Form taking Subſtance; for as *Pyramids* beginning at a Point, and the principal Height, by little and little, dilateth into all Parts; ſo *Nature* proceeding from one undividable Fountain (even the Divine Eſſence) receiveth Diverſity of Forms, effuſed into ſeveral Kinds and Multitudes of Figures,

gures, uniting all in the ſupream Head, from whence all Excellencies do proceed.

(z) [*There was no other Reaſon for building them*, &c.]

By theſe and the like Inventions they exhauſted their Treaſure, and employ'd the People, leſt ſuch infinite Wealth ſhould *corrupt* Poſterity, and dangerous *Idleneſs* ſhould *pamper* the Subject into a Deſire of *Innovation*. Beſides, the Conſideration of human Frailty, budding and bloſſoming, and withering in an Inſtant, prompted them to erect ſuch magnificent Structures, in ſpite of Death, to give Eternity to their *Fame*. They erected ſuch coſtly *Monuments*, not only out of a vain Oſtentation, but out of an Opinion, that after the Diſſolution of the corporeal Part, the Soul ſhould *ſurvive*; and after the Revolution of 36000 Years, ſhould be reunited to the ſelf ſame Body, reſtor'd again to its former State.

(zz) [*Labyrinths.*]

Labyrinths and Mazes were certain intricate and winding Works, with many Entries and Doors, in ſuch a manner, that if a Man was once got in, he could never get out, without the Guidance, or the perfect Conduct of a Clue of Thread. There were four of them that were very remarkable; the firſt was in *Egypt*, and was called by ſome the Palace of *Motherudes*, by others, the Sepulchre of *Mexes*. Some ſaid it was built in Honour of the Sun, by King *Petefucus*, or by King *Tethoes*; and *Herodotus* will have it to be the common Tomb of the *Egyptian* Kings. This ſtood a little Way off from the Port of *Mirios*. The ſecond was in *Crete*, made by *Dædalus*, at the Command of King *Minos*, wherein

wherein *Theſeus* of *Athens* ſlew the *Minotaure*. The 3d was in the Iſle of *Lemnos*, built by *Smilus Rhodus* and *Theodorus*, Carpenters of the ſame Country. The fourth in *Italy*, by *Porſena*, King of the *Hetrurians*, who being reminded by his Age of his mortal Condition, built him a Tomb ſo ſtately and magnificent, that he exceeded the Vanity of all foreign Monarchs. it was made like a Labyrinth, which there was no getting out of, without the help of a Clue; it was built near *Cluſium*, all of ſquare Stone, and curiouſly vaulted. *Varro* was loth to give the Height of the Pyramids within it, though he hath deſcrib'd *Faſtigiatum Opus*, and the brazen Bull at Top; from whence little Bells, hanging by Chains, and mov'd by the Wind, were wont to give a Sound at a pretty Diſtance. You may read of this in the 13th Chap. of the 36th Book of *Pliny*, and in the 2d Chap. of the 15th Book of *Chaſſaneus* his Catalogue of the Glories of the World, Part 13, and the 75th Conſideration, but moſt largely in *Simon Majolus*, his 2d Colloq. of his 1 Tom. *Dier. Canic.*

(zzz) [*In the Lake of* Mœris, *the ſame* Egyptian *Kings made a Labyrinth*, &c.]

This *Labyrinth* was built by *Pſamniticus*, and contain'd within the Compaſs of one continu'd Wall, a *thouſand Houſes*, and twelve Royal Palaces, all cover'd with Marble, and had only one Entrance, but innumerable Turnings and Returnings; ſometimes one over another, and all in a manner *invious* to ſuch as were not well acquainted with them. The Buildings more under Ground than above, the *Marble Stones*, laid with ſuch Art, that neither *Wood* nor *Cement* was employ'd in any Part of the

Fabrick, the Chambers ſo diſpos'd, that the Doors, upon their opening, did give a Report no leſs terrible than a Clap of *Thunder*; the main Entrance all of white Marble, adorn'd with ſtately *Columns*, and moſt curious *Imagery*. The End at length being attained, a Pair of Stairs of 90 Steps conducted into a gallant *Portico*, ſupported with Pillars of *Theban* Stone, which was the Entrance into a fair and ſpacious Hall (the Places of their general Conventions) all of poliſh'd Marble, ſet out with the Statues of their Gods.

CHAP. XVI.

Of Sphinx, Egyptian Thebes, *and the Seven Wonders of the World.*

(*a*) *Amaſis*, an *Egyptian* King, fram'd out of one entire Stone, a *Sphinx*, which, as to its ſhape, was nothing elſe but an *Egyptian Cat*, which we call a *Marmoſet*, or Monkey; 'twas 143 Foot long, and from the Navel to the Crown, 'twas 62 Foot high; the Circumference of its Head was 102 Foot. (*aa*) They ſay that King *Amaſis* was interr'd in it.

1. (*b*) There was a famous Town in *Egypt*, called *Egyptian Thebes*, which *Homer* ſaith had 100 Gates, which is to be underſtood of its *Walls*, and not of its *Temples* and publick Buildings; 'twas 17 Miles about, and 10 long. Without the City there was 100 *Stables*, each of which would hold 200 Horſes; within it were ſubterraneous *Vaults* or Paſſages under Ground, through which their Kings were wont to

to lead their Armies, without the Knowledge of the Inhabitants: The Houſes of that City had 4 or 5 Floors; it was wonderfully adorn'd with moſt beautiful *Temples*, one whereof was a Mile and a half in Compaſs, whoſe Wall (if we may believe *Diodorus*) was 24 Foot wide, and 70 Foot high; it now ſcarce conſiſts of 300 Houſes. Upon this Occaſion we cannot omit,

2. (*c*) The *Temple* of *Diana*, Goddeſs of the *Epheſians*, which was building 220 Years by all *Aſia*; it was 425 Foot long, and 224 broad; it had 127 *Pillars*, each of which was 60 Foot high, built by ſo many ſeveral Kings. They were all of one entire Stone, thirty ſix whereof were wrought and carv'd, not to mention and ſpeak of a thouſand other Ornaments; and therefore it was reckon'd one of the ſeven Wonders of the World.

3. (*d*) To this we may add the third Wonder of the Univerſe, which was the *Mauſolæum*, built by *Artemiſia*, the Wife of *Mauſolus*, King of *Caria*, on purpoſe for his Tomb or Sepulchre, whoſe Effigies I ſaw on a ſilver Medal at *Padua*. This Structure was quadrangular, and of very fine Marble; 'twas 211 Foot about, and 25 Cubits high, and was encompaſs'd or ſurrounded with 36 Columns. There was no Aſcent, but by Steps placed in the Corners of the Walls, riſing in height like ſo many Wings, in which Places, as alſo in the Middle, were moſt exquiſite and noble *Statues*, and in the Top a Marble Chariot.

4. (*e*) The Fourth Wonder of the World, were the *Walls of Babylon*, which were 60 Miles and 200 Foot high, and 50 broad, every Foot

being three Fingers larger than the *Roman* Foot, which contain'd 16 Digits.

5. The fifth Miracle was the (*f*) *Coloſſus* at *Rhodes*, that vaſt Image of the Sun made of Braſs, which was 70 Cubits high, whoſe *Fingers* were bigger than moſt Statues, but its *Thumbs* were of that *Thickneſs*, that they could not be embrac'd by any Man's Arms; 'twas 12 Years in finiſhing, at the Expence of 300 Talents, which amounts to an hundred and eighty thouſand Crowns.

6. The ſixth Prodigy of the World, was the Image of *Olympian Jove*, carv'd by *Phidias*, which was ſo exquiſitely done, that its Beauty ſurpaſs'd all poſſible Imitation.

7. The ſeventh was the *Capitol* at *Rome*, which was ſo magnificent a Structure, that 100000 Crowns were ſpent at the laying of the Foundation, and as *Plutarch* writes, it was wonderfully enrich'd with an infinite Maſs of Gold. Some ſubſtitute in the room of this, the Palace of *Cyrus*, King of the *Medes*, which had Marble Floors inlay'd with Gold.

There were alſo at *Rome* five *Naumachiæ*, which were *Lakes* fill'd with Water, made on purpoſe for *Sea-Fights*. But theſe are now quite out of Uſe.

(*g*) There are now a days but a *few* Statues in publick, but there were many at *Rome*, both of Braſs and Gold. There were 84 Ivory ones, and 124 *Equeſtrian*. There were 23 *Coloſſus's* of Braſs, and 37 of Marble, but that at *Rhodes* exceeded them all in Bigneſs.

The

The *COMMENTARY.*

(*a*) [*Sphinx.*]

Pliny makes mention of this Stony *Sphinx*, in the 12th Chap. of his 36th Book. *Verres* had one of *Corinthian* Braſs, and therefore when he told *Cicero* that he did not underſtand his *Riddle*, he made anſwer and ſaid [*You ought to apprehend* it, for you have a *Sphinx* at Home.] When it came firſt to *Thebes*, it propos'd Riddles to Paſſengers, and deſtroyed all thoſe that could not unfold them.

It had an Head and Face like a *Girl*, Wings like a Bird, the Body of a *Dog*, the Paws of a *Lion*, and the Tail of a *Dragon*. 'Twas an *Hieroglyphick* of a *Whore*, who under a human Head, makes a ſhew of *Meekneſs*, but in her *Lion-like* Body, diſcovers her Fierceneſs and *Cruelty* to her Paramours.

(*aa*) [*They ſay that King* Amaſis *was interr'd in it.*].

So ſaith *Pliny*; I imagine this *Sphinx* to be a Sepulchre, but we cannot underſtand how it belong'd to *Amaſis*, for all the Records and Traditions of this *Sphinx* are loſt. That it is a Tomb, may appear, 1. By its Situation, which is in a Place, which was in former Ages a Burying-place, and near the Pyramids and mortuary Caves. 2. It is to be imagin'd that it was a Sepulchre from its building. In the hinder Part is a Cave under Ground, of a Bigneſs anſwerable to that of the Head, into which the curious have look'd, by an Entrance that leads into it; ſo that it could ſerve to no other Purpoſe but to keep a dead Corps in, as Travellers inform us.

(*b*)

(*b*) [Egyptian Thebes.]

There were other Cities of that Name, but this of *Thebes*, ſo famous and eminent for 100 *Gates*, leaves Poſterity to gueſs at its wonderful *Greatneſs*. *Herodotus* tells us, that it was 140 Furlongs in compaſs. It was a noble City, the *Queen* of all others, being richly beautify'd with magnificent Buildings, both publick and private. *Pomponius Mela* prefers it above all the moſt celebrated Towns of *Egypt*.

(*c*) [*Temple of* Diana.]

'Tis commonly reported to have been built by all the Cities of *Aſia*, as *Livy* tells us in the firſt Book of his *Decads*. Some ſay it was built by the *Amazons*, when they came out of *Scythia*, and poſſeſs'd *Aſia*. But though Authors differ about its *Founder*, yet certain it is that it was a magnificent and ſtately Pile, built in a *Fenny Place*, on purpoſe that it might not be obnoxious to *Earthquakes*.

(*d*) [Mauſolæum.]

So was call'd the Tomb or Sepulchre of *Mauſolus*, King of *Caria*, built by *Artemiſia* his Queen, who ſo paſſionately doated on her dear Husband, that her Love exceeded all *Poetry* and *Romance*, and was an Inſtance ſurpaſſing all human *Affection*; for when he was dead, ſhe *drank* his Aſhes, which ſhe had temper'd and mingled with Perfumes and with Water, and is ſaid to have done many other Things, which were very great Arguments of her violent Paſſion. To preſerve his Memory, ſhe built that noble and ſtupendous *Monument*, moſt deſervedly reckoned one of the *Wonders* of the World. She inſtituted alſo in Honour of his Name, certain *Games* of Activity, and munificently rewarded the Perſons

ſons engaged in thoſe Sports and Exerciſes. And though ſhe dy'd before the Structure was finiſh'd, yet the *Builders* proceeded to compleat the Work, as a noble Inſtance of their Art and Glory. *Martial* means this famous Fabrick, when he ſings in his Epigrams,

Aere nec vacuo pendentia Mauſolæa,
Laudibus immodicis Cares ad aſtra ferant.

And *Propertius* mentions it in his ſecond Book.

Nec Mauſolæi dives Fortuna Sepulchri,
Mortis ab extrema conditione vacat.

All the ſtately and magnificent Tombs and Monuments of Kings and Emperours, are called *Mauſolæa*, from this famous Sepulchre; for ſo are *Suetonius* and others to be underſtood, whenever they name and mention that Word.

Though we cannot pretend to the Divine *Raptures* the afore-cited Poets are inſpir'd with, yet we hope the Reader will kindly accept of an ingenious *Strain* of a Friend of mine, whoſe Muſe ſings thus.

On *Artemiſia*, her drinking her Husband's Aſhes.

Invida Mors! fruſtra cupidos disjungis Amantes,
Extincto vivet Fax Hymenæa rogo.
Dum videt ardentem buſto Regina maritum,
Crudeles ſentit vel magis ipſa Focos.
Corda ſimul Geminis Amor, & Dolor ignibus urunt;
Fruſtra oculus vanas fundit ineptus aquas.

Membra

Membra ſui vivunt cordis monumenta ſepulti,
Componit cineres pectoris urna duos.
Quis putat? (hos nodus arctior alligat) unum
Nunc binis corpus, mens fuit una prius.
Poſt hauſtum hunc Frugi poteris, Cleopatra, videri,
Cum biberis gemmam Luxurioſa tuam.
Inſipidum Nectar (quanquam immortale fuiſſet,)
Guſtatus fuerit ſi Cinis iſte prius.
Nectare non opus eſt, Conjux hoc more ſepultus
Non ſinit uxorem poſſe perire ſuam.
Morte O fœlicem Mauſolum! tale Sepulchrum,
Quis nollet vitæ præpoſuiſſe ſuæ?

" Death ſtrives in vain to ſeparate thoſe Loves,
" WhoſeFlame theFuneral Pile ſurviving proves.
" The Husband's Aſhes ſeeth the Royal Dame,
" And kindles in her ſelf the fiercer Flame.
" Her Heart, where Love and Sorrow burn and rage,
" All Tears in vain, endeavour to aſſwage.
" And yet ſurvives, to be *Mauſolus'* Tomb;
" Her Heart, his Aſhes, thus lye in one Womb.
" 'Tis very ſtrange! That they, who always were
" One Soul, thus likewiſe now one Body are.
" Here *(Cleopatra!)* thou might'ſt frugal prove,
" Thou drink'ſt thy Jewel, this her royal Love.
" Nectar leſs ſprightly, leſs Divine can't be,
" Dear Aſhes! than when taſted after thee.
" No need of Nectar here; ſuch Obſequies,
" The Widow's Name perpetuate with the Skies.
" Happy in Death, *Mauſolus!* Who'd not have
" Death before Life it ſelf, for ſuch a Grave?
" Thoſe Souls are happy, doubly, trebly bleſt,
" Who in Elyſium, and ſuch Aſhes reſt.
" While ſome in Pyramids *(Mauſolus!)* lye,
" This *Mauſolæum* is thy Property.

(*e*) [*Walls of* Babylon.]

Semiramis, in Imitation of the City *Nina*, erected by her Husband *Ninus*, *built*, or at leaſt *repair'd*, this of *Babylon*, after his Death, and encompaſs'd it about with a Brick Wall, cemented with Roſin, Pitch and Sand.

Theſe Walls were of that Breadth and Thickneſs, that Coaches might meet and paſs by upon them, as *Propertius* tells us in his third Book. They were adorn'd with 300 *Towers*, and would have had certainly more, but that the *Fens* on one Side were inſtead of a Wall; they had 100 Gates all of *Braſs*, and were built by an hundred and thirty thouſand Men.

(*f*) [Coloſſe *at* Rhodes.]

This vaſt *Coloſſe* of Braſs, was erected in Honour of the Sun, by *Chares* of *Lyndus*, the Diſciple of *Lyſippus*; it was 70 Cubits high, and that of ſo huge Proportion, that every *Finger* was as big as an ordinary Statue, and its *Thumb* ſo great, that it could not be fathom'd.

It was twelve Years in building, and about threeſcore and ſix after thrown down by an *Earthquake* (which terribly ſhook the whole Iſland) propheſy'd of by *Sibyl*; the Pieces whereof made wonderful Ruptures in the Earth; and another Wonder it was, to ſee the Maſs of Stones contain'd therein, whereby the Workmen had ſtrengthned it againſt *Streſs* of Weather. 'Tis ſaid, the Braſs of it loaded 900 Camels.

(*g*) [*A few Statues now in uſe.*]

So *Livy* tells us, for when a *Statue* was dedicated to *Caius Menenius*, for ſubduing and quelling the ancient Latins, that Author informs us, that that very Thing was a *Rarity* in that Age.

There

There was no other end in erecting them, than that the *Honour* of him, to whom they were devoted, ſhould out-ſhine the *Glory* of all other Mortals.

[*At* Rome *five* Naumachiæ.]

Minos made the firſt Naval Fight for Honour and Profit; Merchandize being inſtituted to furniſh Men with Neceſſaries, by way of Exchange. But after Money was coin'd, it was made uſe of for private Wealth.

CHAP. XVII.

Of the Shining Pyropus.

HAving ſpoken ſomething of *Buildings* and *Statues*, we proceed now to the Conſideration of other Arts, and firſt of the *Pyropus*: Which was commonly (*h*) ſuppos'd to be a *Carbuncle*, but falſely. For *Pliny* tells us, in the 8th Chap. of his 34th Book, that it was a kind of *Cyprian* Braſs, whereto were added ſix Scruples of *Gold*, and then being drawn out into a thin *Leaf*, was laid upon the Tops of Pyramids and Towers, where, when ſtruck by the *Sun-Beams*, it glitter'd and darted a Luſtre like Fire, and therefore it was called *Pyropus*, becauſe it reſembles the ſhining of that Element; but that Art is now utterly loſt.

The ſame may be ſaid alſo of (*i*) *Electrum*, which is a Mixture of Gold, and a fifth Part of Silver, and therefore it caſt a greater Luſtre than Gold, and (as *Homer* informs us) the Ancients were wont generally with this to adorn their Floors.

The

The *COMMENTARY.*

(*h*) [*Suppos'd to be a Carbuncle.*]

But not *really*, for *Pliny* tells us in the Place afore-cited, that it is Ductile and gilt Braſs, which when thinn'd, and drawn out into ſlender *Plates*, and tinctur'd with a Bull's *Gall*, will look like Gold.

(*i*) [Electrum, *a Mixture.*]

Suidas tells us, that if there be above a fifth part of Silver, it will reſiſt the Anvil; and he ſaith moreover, that it was a Compound of Gold, Glaſs and Stone, blended together, and that it ſhone with a moſt glorious Colour.

It was in great requeſt among the Ancients, if we may believe *Homer*, who tells us that *Menelaus*'s Palace glitter'd with Gold and Silver, with Ivory and this *Electrum*. In *Minerva*'s Temple at *Lindos*, in the Iſle of *Rhodes*, *Helena* conſecrated a *Cup* as big as her Breaſt, made of this *Electrum*.

Authors make mention not only of *Veſſels*, but of *Money* and *Rings*, made of this Matter, which ſhines moſt gloriouſly by Candle-light; and, if true and genuine, it diſcovers Poiſon, by a *Rain-bow* in the Cup, juſt like that which appears in the Heavens; and beſides all this, it makes a Noiſe like Fire, if we may believe *Pliny* in the above-mentioned Quotation.

CHAP.

CHAP. XVIII.
Of Corinthian *Braſs.*

IN the Year 608, after the building of *Rome*, *Memmius* having taken *Corinth*, a noble City in the *Iſthmus* of *Greece*, did deſtroy it by Fire; in which Conflagration it happen'd, that Gold, Silver and Braſs, were all melted down and mingled together. This *Mixture* and *Compound* being found after the Fire, and appearing a very beautiful and glorious Body, there were ſeveral kinds of Veſſels, as Candleſticks and the like made of it, moſt curiouſly wrought, and artificially engraven. (*k*) And theſe were called *Corinthian*, becauſe that Mixture was firſt found in that City.

There were three ſorts of it; the firſt was white, conſiſting moſtly of *Silver*, the ſecond of *Gold*, and the third an equal Proportion of all *three*. This kind of Metal is now quite loſt, and ſo is the uſe of *Brazen Gates*, which were to be ſeen in Temples; and *Pliny* tells us in the 2d Chap. of his 34th Book, that *Sp. Carvilius* the Quæſtor, among other Crimes, alledg'd this againſt *Camillus*, that he had in his Houſe *Brazen* Doors. He adds further, in the 3d Chap. of the ſame Book, that their Parlours, or Supping-Rooms, their Benches and Seats, their Tables and Preſſes, *&c.* were all made of Braſs, and alſo the Tops of Pillars, as may be ſeen on the Columns of the *Pantheon* at this Day at *Rome*.

They had alſo in their Temples *Brazen Lamps*, made in Faſhion and Form like a bearing *Apple-tree*. Laſtly, there were an innumerable Company

pany of Statues made of this kind of Metal.

The COMMENTARY.

(*k*) [*And theſe were call'd* Corinthian.] *Corinthian* Veſſels are ſtyl'd by *Virgil*, *Ephyreia*, becauſe *Corinth* was formerly call'd *Ephyra*. And in what great Eſteem they were had, *Perotus* tells us out of many Hiſtories.

Suetonius informs us in the Life of *Tiberius*, that they were mightily priz'd; and he ſaith that *Auguſtus* was obſerv'd to be very deſirous of, and extreamly to covet all manner of precious Furniture, and all theſe *Corinthian* Utenſils; for in the time of his Proſcription, this Sarcaſm was writ under his Statue.

Pater Argentarius, Ego Corinthiarius.

" To deal in Money was my Father's Fate,
" And mine as much in rich *Corinthian* Plate.

Becauſe it was ſuppos'd that many were foiſted into the Number of the proſcrib'd, merely for the ſake of their Plate only.

CHAP. XV.

Of Incombuſtible Oil.

THE Ancients were wont to prepare a kind of Oil, which was *incombuſtible*, and would not be conſum'd by Fire. Such hath been ſeen in our Age, in the time of *Paul* III, which was found in the Sepulchre of *Tullia*, *Cicero*'s Daughter, which burn'd about 1550 Years, and at length was extinguiſh'd upon the Admiſſion of freſh Air.

The

The COMMENTARY.

(*l*) [*In the Sepulchre of* Tullia.]

There was ſuch another found in the Tomb of *Max. Olybius*, near *Padua*, which had burnt about 500 Years. *Naptha* is ſomewhat of the ſame Nature, which flows about *Babylon* like liquid *Bitumen*, and is a ſulphurous kind of Subſtance, ſo extremely hot, that it burns every thing it ſticks to, and defies to be quench'd by any Moiſture whatever.

CHAP. XX.

Of Ductile Glaſs.

IT is reported, that in the Time of *Tiberius*, there was Glaſs found out ſo rarely temper'd, that it might be made *ductile* and flexible like Paper; and alſo that the Author of this Invention was put to Death, becauſe having repair'd at *Rome* a magnificent Palace that was ready to fall, and being paid by *Tiberius*, and forbidden to come any more in his Sight; he having found out the way of making Glaſs *malleable*, came again into his Preſence, to ſhew his Art, expecting from the Emperour (as *Dio* writes) a great Reward.

But *Pliny* tells us in the 26th Chap. of his 36th Book, that the whole Shop of this Artiſt was ruinated and demoliſh'd, to prevent the (*m*) leſſening and bringing down the *Price* of Silver and Gold. Some think it was done by the *Malice* of *Tiberius*, who had no Kindneſs for virtuous and ingenious Men.

The

The COMMENTARY.

That which our Author ſaith concerning this Artizan, *Dio* relates (in the 57th Book of his Hiſtory) after this manner; who tells us, that when the Great *Portico* at *Rome lean'd* all on one Side, it was after a wonderful manner ſet *upright* again; for a certain *Architect* (his Name is not known, for *Tiberius* ſo envy'd his Art, that he forbad it to be regiſtred) having ſo fix'd the Foundations, as to render them immoveable, did, by the Strength and Force of Men and Engines, reſtore it again to its former Poſture.

Tiberius wonder'd at the Thing, and ſo much *envy'd* the Artiſt, that after he had *rewarded* him, he *baniſh'd* him the City. But coming afterward again to the Prince, he threw away a Glaſs on purpoſe, and brake it, and then took it up again, and made it as whole as ever, hoping thereby to obtain his Pardon; but he miſſed of his Aim, being preſently commanded to be put to death.

Petronius tells us, that there was a certain *Smith*, that made *Veſſels* of *Glaſs*, as ſtrong and durable, as thoſe that were made of *Gold* and *Silver*; wherefore having made a *Vial* of the ſame Materials, very fine and curious, he preſents it to *Tiberius*. The *Gift* is commended, the *Artiſt* admir'd, the *Devotion* of the Donor is kindly accepted.

And now the *Smith*, to turn the *Wonder* of the Spectators into Aſtoniſhment and Amazement, and the better to recommend himſelf to the Prince's Favour, took a Glaſs *Vial*, and daſh'd it againſt the Pavement with all his Might, ſo that if it had been *Braſs*, it muſt needs have

been broken. *Cæsar* did not so much *wonder* as *fear* at the Fact. The *Smith* took up the *Vial*, not broken, but bruis'd a little, as if it had been some *Metal* in the Form of *Glass*, and afterward he mended it with a Hammer, as if it had been some *Tinker* cobling a piece of *Brass*. When he had done this *miraculous* piece of Work, the Man was puff'd up into such a Conceit of himself, that he presently fancy'd that he should be snatch'd into Heaven, and should converse with no less than *Jupiter* himself, in regard he gain'd the Smiles of the Emperour, and had deserv'd (as he imagin'd) the Applause of all. But it fell out otherwise; for *Cæsar* enquiring whether any body else knew the Art besides him, and being answer'd, No; commanded this Fellow to be immediately beheaded, alledging, that if this *Skill* and Ingenuity was rewarded and encourag'd, it would bring down the Price of *Gold* and Silver, and make those Metals as vile as Dirt.

(*m*) [*Lessen the Value of Gold.*]

For the use of *Drinking Glasses* hath banish'd *Gold* and *Silver* almost quite out of Doors. And therefore the Emperour *Gallienus* could not endure the Sight of a Glass, saying, *there was nothing in the World more vile and common.*

CHAP. XXI.

Of Paper.

THE *Paper* of the Ancients is quite out of use, since the Invention of ours, which is made with less *Charge*, and infinite more *Profit*,

in regard 'tis the Product of old Rags ground in a Mill.

Papyrus (from whence comes our Word *Paper*) was a kind of a Bulruſh, whoſe Threads or Strings (like ſo many Griſtles) being pick'd out with a Needle, it was divided into Leaves or Sheets.

And this was the Paper of the Ancients, which was firſt invented in *Egypt*, in the Time of *Alexander* the Great, and was called *Chartæ*, from the Name of that Region. *Pliny* tells us, that their *Sailing* Veſſels were made of this Paper.

See the Commentary in the Chapter De Charta, *in the Second Book.*

CHAP. XXII.

Of the Four and Five-Oar'd Galleys of the Ancients, call'd Quadriremes, *and* Quinqueremes.

HAving made mention of Ships, it may not be improper to ſay ſomething of that, which never had its Fellow; we mean that which was made by *Ptolomæus Philopater*, with Banks of Oars, and was 280 Cubits long, and 48 high, from the bottom of the Hold to the upper Deck. Beſides, in the Hold, and on the Deck, it was capable of containing about 3000 Men, as *Plutarch* relates in the Life of *Demetrius*. It repreſented a City ſwimming on the Ocean, and was beautify'd and adorn'd with ſeveral *Gardens (n)*.

I im

I am apt to believe, there is none now a days like it in the leaſt, ſince no *Four-oar'd*, much leſs *Five-oar'd* Veſſels can be made now, ſo as to be ſwift Sailers, and to be ſerviceable to us, and therefore we diſuſe them, and lay them aſide: But the Ancients had the right way of making them, and did very much employ them, to the very great Damage and Loſs of their Enemies. They built alſo ſuch kinds of Ships, which were mov'd at once both by *Sails* and *Oars*, as many Authors inform us, but more eſpecially *Virgil*, in the firſt, third, and fifth Book of his *Æneids*. Ours are wafted only by Sails, and therefore ſtand ſtill, and move not in a Calm.

I ſaw alſo the Pictures of ſome Ships, called (o) *Liburnæ*, which had three *Wheels* on both Sides without, touching the Water, each conſiſting of eight Spokes, jetting out from the Wheel about an Hand's breadth, and *ſix Oxen within*, which by turning an Engine ſtirr'd the Wheels, whoſe Fellys driving the Water backward, mov'd the *Liburnians* with ſuch a Force, that no *three-oar'd* Gally was able to reſiſt them.

Vitruvius makes mention of a certain kind of *Cart*, which ſhew'd how many Miles it travel'd in an Hour; 'twas mov'd (like our Clocks) by Wheels, which every Hour caſt a *Stone* into a Baſon; but the Frequency of the *latter* hath render'd quite uſeleſs the Invention of the *former*; juſt as *Cannons* and *Piſtols* have eclipſed the Glory of the famous *Inſtruments*, and military *Engines* in uſe among the Ancients, which being unneceſſary, and now quite laid aſide, it will not be pertinent to ſpeak of.

The

The COMMENTARY.

(*n*) [*Beautify'd with Gardens.*]

Suetonius tells us in the Life of *Caligula*, that he made *Liburnian* Ships of *Cedar*, which were richly embelliſh'd with ſtudded Sterns, and Party-colour'd Sails, and were nobly adorn'd with *Porticos* and *Parlours*, with *Bagnios* and *Vines* and variety of Fruit-Trees; wherein the *Lolling* Emperour, amidſt the Luxury of Muſick, and other ſoft Entertainments, would touch on the Shore of pleaſant *Campania*.

(*o*) [*Liburnian*]

They are ſo call'd, from a Region of that Name, lying between *Illyria* and *Dalmatia*. Some ſay they are made like three-oar'd Veſſels, but with brazen Beaks, ſtrong for Pyracy, and of an incredible Swiftneſs.

They are term'd by ſome, *Turritæ*, from the Turrets they were adorn'd with; which (as *Servius* tells us) *Agrippa* was the Inventor of, that they might ſuddenly in a Fight, and unawares to the Enemy, be erected on the Decks. For ſo that of *Virgil* is to be underſtood.

Tanta mole viri turritis Puppibus inſtant.

They had alſo *Liburnian* Chariots, made like their Ships, wherein the *Roman* Princes were wont to ride, according to that of *Juvenal* in his third Satyr.

---------- *Turba cedente vehetur*
Dives, & ingenti curret ſuper ora Liburno.

---------- "The Crowd a rich Man ſhuns,
"Whilſt o'er their Heads in huge Sedans he runs.

SECTION III.

Of Liberal Sciences in Uſe among the Ancients, but now loſt.

CHAP. I.

Of Muſick.

HAVING in the Premiſſes conſider'd the *Mechanical Arts*, we come now to treat of *Liberal Sciences*, of which, now, there are not ſo much as the leaſt Footſteps remaining. One of theſe is *Muſick*, which was anciently a true and a practical Science. It appears from many Authors, that it did (*p*) affect its Auditors with incredible Pleaſure, in regard they heard *Words* together with the *Melody*: With which, if we compare our *Modern* Muſick, this ſeems rude and barbarous, tickling only the *Ear* with Voice and Noiſe, without gratifying the *Intellect* with any Delight.

Our modern Muſical Notes, had their Original from that ſacred Hymn to St. *John*, which a certain Monk compos'd in his Cloyſter, after this manner.

VT queant laxis
REſonare Fibris
MIra Geſtorum
FAmuli tuorum,
SOLve polluti
LAbii reatum.
Sancte Johannes.

Out of this Song, did that religious Perſon take the firſt Syllable of every Verſe, *VT*, *RE*, *MI*, *FA*, *SOL*, *LA*, for the firſt Notes of a Tune; which having taken into his Hand, he began to ſing it, and to make his Voice uniſon and agreeable to the Notes, which he had prick'd, and ſet down in certain Lines.

And upon this Practice and *Harmony* of Voices, was rais'd and built a certain kind of *Theory*, which yet is neither a *Science*, nor that ancient *Mathematical* One, conſiſting of ſeven Voices, according to *Virgil*.

Obloquitur numeris ſeptem diſcrimine vocum.

Cardinal *Ferrara* took a great deal of Pains in ſearching after it, but all to no purpoſe, ſo that that Art is utterly loſt; for thoſe that read the Books of this true Muſick, are at a Loſs how to practiſe it.

The *COMMENTARY.*

(*p*) [*It did affect its Auditors with incredible Pleaſure.*]

It would be an endleſs Task to *ſing* forth the Praiſes, and to *play* o'er the various *Encomiums* of Muſick: It may ſuffice to ſay, that it is a noble Science, had in much Veneration among the Ancients; which we ſhall leſs wonder at,

when we ſeriouſly conſider that it is a kind of *Food* and Nouriſhment to the Soul. And tho' ſome have cenſur'd it as a Softneſs that enervates and weakens the Mind, melting down its Powers into a poor Effeminacy; yet we cannot but be taken with its *luſcious* Accents, when we think and obſerve how much its *Divinity* hath been ador'd by Antiquity.

Some Philoſophers have fancy'd all Nature *Harmony*, and the whole Frame of the Univerſe as one great *Inſtrument*, tun'd into orderly and methodical Proportions. *Ariſtotle* and *Plato* preſcrib'd Muſick, as a principal Ingredient of a liberal Education; and that not only for its raviſhing *Sweetneſs*, but upon the account of its planting ſuch *Habits* in the Mind, which have a Tendency to Virtue.

Chiron, *Achilles*'s Tutor, took care that his Pupil ſhould be inſtructed in *Muſick*, that he might mingle its *Charms* with the Noiſe of *War*.

It is not convenient to want that Quality, which tames not only *Men*, but even ſoftens the Ferity of ſavage *Beaſts*, which creates Relief, and the moſt cheering Refreſhments to a troubled Mind, and is the moſt ſovereign *Balm* for a penſive Soul.

'Tis a moſt obliging Diverſion among the Ladies, whoſe tender Paſſions are variouſly moved with ſoft Gales of *harmonious* Air; with whoſe vocal *Accents*, if you temper the *Breath* of a melodious Lute, you will tranſport with a Noiſe, that may be envy'd by the *Spheres*, and may equal almoſt the *Anthems* and Conſort of the Celeſtial Choir.

CHA

CHAP. II.

Of Silent and Hydranlick Muſick.

THere was another ſort of *Muſick*, which they call'd *Mute*, or *Silent*, which was only expreſs'd by the Geſtures of the Hands, Feet and Head, which were very *intelligible*, and delighted and pleaſed moſt wonderfully the People, betwixt the Acts upon the Stage.

The Performers of this were call'd *Mimicks*, and *Pantomimes*, as may be eaſily gather'd from ſeveral Authors, (*q*) but chiefly from *Caſſiodorus*, who in his Book to *Albinus*, ſaith, that the Ancients call'd that Part of Muſick, *Mute*, which makes that to be underſtood by *Geſture*, which cannot better be ſignify'd by the *Tongue* or *Pen*.

This Art is quite vaniſh'd, of which there remains not the leaſt Trace or Footſteps. And indeed 'tis no great matter, ſince it was only for *Pleaſure*, a thing not much to be admir'd or minded by Chriſtians.

(*r*) *Cteſibius Barbarus*, in the Time of *Ptolomy*, who uſurp'd the Surname of *Euergetes*, found at *Alexandria* in *Egypt*, an *Hydraula* or Organ, which was vocal, and ſounded by the Motion of Water. It was like a round *Altar*, and had certain Pipes, that lay in the Water, which being mov'd by a Boy, were fill'd with Air by the help of ſome Strings, or little Tongues included within, and ſo breath'd forth Strains of moſt raviſhing Harmony, as *Athenæus*, *Pliny*, and *Vitruvius* inform us.

Tertullian tells us in his Book *De Anima*, that (*s*) *Archimedes*, that famous Mathematician of *Syracuſe*, was the firſt *Author* and Inventor of it. And he ſaith further, that it had many *Pipes*, through one of which it receiv'd Wind or *Breath*, as ours do.

This Inſtrument was called *Hydraulicum*, from the Greek Words ὕδωρ, *i. e.* Water, and αὐλέω, to ſound; and thoſe that played upon them, were term'd *Hydraulæ*, who, among the *Gracians*, were thoſe Muſicians, who ſung to Organs inſpir'd by *Bellows*, but yet artificially mov'd by *Water*.

At *Tivoli*, not far from *Rome*, there is a Fountain *Sonorous* by the ſame Art; but I can ſcarce believe it to be ſo ſweet and harmonious as the *Hydraulick Organ*.

The COMMENTARY.

(*q*) [*But chiefly* Caſſiodorus.]

His Words are theſe; This Part of Muſick the Ancients call *Mute*, or ſilent, in regard the Mouth being ſhut, it *ſpeaks* with Hands, and by certain *Geſticulations* and Motions of the Body, makes thoſe things intelligible, which can ſcarce be expreſs'd either by Tongue or Pen. Thoſe that are vers'd in this Art, are call'd *Pantomimi*, ſo nam'd, from various or multifarious Imitation; who do with certain Signs (as it were with Letters) teach and inſtruct the Sight of the Spectators, in whom you may read the Heads of Things as plainly as if written, they declaring as perfectly by the *Action* of the Body, what others do notify by the *Sound* of Words.

When

When *Demetrius*, the Cynick, ſaw in *Nero*'s Time a *Mimick*, perſonating the Adultery of *Mars* and *Venus*, he cry'd out with Amazement and Admiration! *I hear, O Mortal! what thou doſt, as well as ſee thee, who ſeem'ſt to ſpeak with thy Feet and Hands.* And that which adds to, and increaſeth the Wonder, is, that ſeveral Perſons were repreſented and ſhewn in the very ſame Dance.

Hiſtory tells us, that a King of *Pontus* ask'd *Nero* for a *Mimick*, to be an *Interpreter* to Foreigners, who ſignify'd and expreſs'd things ſo lively by his Geſtures, and mov'd himſelf with ſuch Art and Dexterity, that he was eaſily underſtood by all that ſaw him.

(*r*) [Cteſibius.]

This Perſon is much commended and applauded by Hiſtorians, as the *Author* and Inventor of the Inſtrument *Hydraula*; of which there is an excellent Deſcription in *Vitruvius* and *Athenæus*, from whom we may gather that it was very like an *Organ*, only in ours we ſee no Water.

(*s*) [Archimedes *of* Syracuſe.]

Pliny, *Vitruvius* and *Athenæus*, aſcribe the Invention to *Cteſibius*. You may ſee an elegant Deſcription of it in *Claudian*, in the end of the Panegyrick of *Theodore*.

Et qui magna levi detrudens murmura tactu,
Innumeras voces ſegetis moderatur ahenæ.
Intonat erranti digito, penituſque trabali
Veſte, laborantes in carmina concitat undas.

The moſt portentous Piece of Magnificence done by *Archimedes* (ſaith *Tertullian*) is this *Hydraulick* Organ, which was enrich'd with ſo

many, and those various Parts, Members and Joints, which had such Passages for Voices, such Communications of Harmony, such melodious Pipes and Conveyances of Sounds, and all comprehended in one *Machine*. *Lucian* introduceth one big with Wonder, who, seeing five *Dancers* ready for the Sport, to be all personated by one Man, accosts the *Actor* after this manner. *Tho', Sir, you consist but of one Body, yet I perceive you are actuated by many Souls.*

CHAP. III.

Of Action.

THere is also another excellent Art, the very *Basis* and Foundation of all *Gracefulness*; which is so utterly proscrib'd and banish'd out of the World, that no Man now a days understands it, neither will any be at the Pains to enquire or *seek* after it. And this (*t*) Art is *Action*, or the Motion and Management of the Hands and Looks; for in all our Elocution we elevate our Hands, and when *earnest* in speaking, we move and agitate our Heads and Fingers, but oftentimes absurdly.

The Ancients went to *School* on purpose to learn this Art, and we read (*u*) that *Cicero* made use of *Roscius* and others to instruct him in it, who, adapting their Gesture to their Discourse, did two or three times repeat them, till their *Expressions*, suitable to their *Actions*, left an Impression upon them. And therefore when *Æschines*, the Orator (after he was banish'd from *Athens*) repeated an Oration of his Adversary *Demosthenes*, and was applauded by all. What

What would you ſay (quoth he) if you had heard *Demoſthenes* himſelf? Intimating thereby, that barely to *read* a Speech, is only to ſee a *dead* Oration, which, when repeated with a *graceful* Action, and a becoming *Geſture*, is inſpir'd with Vigour, Warmth and *Life*.

There is ſo much Power and Efficacy in this very Thing, that it is preferable to all Things beſides; and therefore *Demoſthenes* being ask'd what was the chiefeſt Part of an Orator, made Anſwer, *Pronunciation*; and being ask'd what was the next, reply'd *Pronunciation*; and what was the third, he told them again, *Pronunciation*; intimating thereby, that the greateſt Excellency of an Orator is a *graceful* manner and way of ſpeaking.

I have my ſelf beſtowed ſome Pains on the Study of this Art, and have found out ſome *Actions* moſt harmoniouſly agreeing with ſome kinds of *Expreſſions*; but it was impoſſible for me to obſerve them all, who have ſomething elſe to do. Their Orators were very much intent upon this Thing, eſpecially on the Stage, where they were critically obſerv'd and cenſur'd by their Auditors: And therefore *Quintilian* tells us, that when a certain Stage-Player, ſaying, *O Heavens!* look'd *downward*, and afterward cry'd, *O Earth!* and look'd *upward*, he was laugh'd at for a Fool, and was *hiſs'd* off the Stage by the whole Theatre.

This *Art* is quite loſt, which could not be deliver'd down to us in Books, nor *Pronunciation* neither. *Italy*, o'er-run with ſo much Barbarity for ſo many Years, could never *obtain* it, nor indeed as yet hath ſhe got or *acquir'd* it, ſo that it is utterly *gone* beyond all Recovery.

Preachers ought chiefly to be concern'd in the reviving and cultivating this Art, who have Leiſure enough, and do ſufficiently move, tho' very often *incongruouſly*, in regard that Motion doth not conſiſt in the *Elevation* of the Hands, according as we pleaſe, but in adapting the *Geſture* to the Words and Expreſſions, juſt as a Dancer accommodates his Motion to the Sound of the Muſick, otherwiſe he is ridiculous. Thus much may ſuffice to have ſaid of their *Action*. I ſhall proceed to ſay ſomething of their *Rites*, *Manners* and *Cuſtoms*, and ſhall begin with their *Letters*.

The COMMENTARY.

(*t*) [*This Art is Action.*]

This kind of Action is call'd by *Quintilian*, *Chironomia*, *i.e.* the Motion of the Hand, which was much approv'd on by *Socrates*, and was liſted by *Plato* among the Civil Virtues; and is more *charming* and taking than any Voice whatſoever; for in all thoſe Things which require Action, there is naturally a certain kind of *Force* and Energy, which ſtrangely affects the meaner ſort of People. *Words* ſcarce move a Man, but *Action* excites, and puts all the Powers of the Soul into a *Ferment*.

(*u*) [Cicero *made uſe of* Roſcius.]

The *Roman* as well as the *Gracian* Orator (we mean *Demoſthenes*) was very induſtrious and painful in acting, and therefore was Scholar to *Roſcius* and *Æſop*, two famous Players, the one a Comedian, and the other a Tragedian; whom he was ſo familiar with, that he was a great Friend to, and a zealous *Patron* and Defender of them; for he check'd the People in a certain Ora-

Oration, for disturbing *Roscius* when he was acting his Postures, and would oftentimes engage with the Player himself, whether the one could pronounce a Sentence in more different Tones and Gestures, or the other express it in a greater Variety of Phrase: By which Essays and Exercises, he at length arrived to such a Degree of *Eloquence*, that *Cæsar* the Dictator call'd him the *Father* of Eloquence.

Neither was *Demosthenes* less diligent in this kind of Study, who was wont to set and compose himself by a *Glass*, and *copy'd* the Gesture of the Image in the Mirrour. He entertain'd one *Satyrus* a Player as a Master to instruct him, by whom he was much improv'd, and repeated some Verses of *Sophocles* and *Euripides*, with such a winning Grace, that they seem'd to be made on purpose for him, though before he utterly despair'd of this *knack* at Oratory. He was afterward fully convinc'd that there was nothing of Elegance or Beauty in an Oration, unless it be recommended by an agreeable *Pronunciation*, only with this *Proviso*, that too much Curiosity be not observ'd in the Matter; lest instead of being Orators, they unhappily degenerate and sink into Stage-Players. So much may suffice for Action.

CHAP. IV.

Of the Characters of the Letters used by the Ancients.

ANtiquity us'd only great *Capital* Letters, as you may see in all their Marbles and Coins,

Coins, never inſcrib'd with any of the *ſmall* Ones, they being afterward invented for more ſpeedy writing. (*w*) The ſame we may ſay of *Numbers*, which were alſo expreſs'd by greater Notes; as for inſtance, an I ſignify'd One, an V. Five, an X. Ten, an L. Fifty, and a C. an Hundred. There were afterward invented theſe new Characters, 1, 5, 10, 50, 100; which, in the Language of *Arabia* (from whence they came) are call'd *Algoriſmi*, which Word is compounded of AL, the *Arabian* Particle, and ἀριθμὸς, which ſignifies Number.

The Ancients did not write on Leaves divided and folded into *Quartos*, *&c.* but they wrote only on one ſide of the Page, quite down to the bottom of the ſame, to which, for Firmneſs ſake, and to make it the ſtronger, (*x*) they glew'd a Stick of Cedar, Ivory, or Ebony; the *Pummels* or Ends whereof were fortify'd with the Ornaments (for Beauty's ſake) of Gold and Silver, and ſometimes of Gems, and precious Stones; ſo that they wound up their Pages into ſeveral *Rolls*, from whence came the Word *Volume*, *a volvendo*, from rolling up.

Suetonius obſerves, that *Julius Cæſar* ſent Letters to the Senate, not written *thwart* the Paper, as the *Conſuls* and *Roman* (*y*) Generals were wont to write; but he folded a Page like one of our Books, or (as he ſpeaks) he model'd his Epiſtles into the Shape and Form of a *Memorandum-Book*. The poorer ſort of People turn'd the other Side of the Paper in all their Writings.

Cicero tells us that he was variouſly affected with the Letters of his *Tyro*, being vex'd at the firſt Page, but pleas'd with the next: For they were wont to (*z*) *Vermilion* the Titles of their Works,

Works, and to rub their Paper with the (*a*) *Oil* of Cedar, to preſerve it from putrifying, and to keep it from Worms, and to give it a ſcent, and to make it ſmell ſweet, as *Vitruvius* informs us, in the 9th Chap. of his 2d Book of Architecture. In which place he means not that Juice of *Cedar*, which the Latins call *Citrum* (from whence comes your *Citron* Apple) but an *Extract* from that Cedar, which grows in Mount *Libanus*, and reſembles Juniper. Many Authors mention it, among whom, *Ovid* in his *Triſtibus*,

Nec Titulus minio, nec Cedro charta notetur.

And when any one wrote learnedly, this was the *Encomium* they gave of him ----- *Cedro digna locutus* ------ *i. e.* He had done ſomething worthy of Eternity; for Things tinctur'd with the Oil or Sap of that Tree, were Proof againſt the Attacks of Moths and Corruption.

And here we may obſerve that the Ancients for the moſt part wrote but on one Side of the Paper, and ſeldom on both; for *Pliny* tells us, in the firſt Epiſtle of his third Book, that his Uncle had left an hundred and ſixty Commentaries, which were (*b*) *Opiſtographi*, *i. e.* wrote on both Sides, and endors'd too; which it had been ſuperfluous to have mention'd, if that way of writing had been obſerv'd by every one. And *Juvenal* ſpeaks of a long-winded Tragedy endors'd o'er the Leaf. And *Martial* tells us, that his Book was writ on both Sides, which he therefore mentions, becauſe 'twas a thing not us'd and practis'd. And indeed there was ſome Reaſon for that way of writing, for they that us'd it, *roll'd* up the Leaves like a *Volume*. We might

might add ſome more, but for brevity ſake we ſhall wave and omit them.

Their *Superſcriptions* on their Letters were alſo different from ours, for they mention'd as well the Name of the *Writer*, as they did of the *Receiver*: But our way is much the ſafer, which expreſſes only the Name of the Party to whom it is directed. I could mention alſo ſeveral other *little Matters*, but they are of no Moment, or of little Concernment.

But I cannot omit and paſs by in Silence, that Cuſtom among the Poets of *rehearſing* their Verſes to their Friends, that were invited to hear them; there being ſcarce a Day in *April* (as *Pliny* tells us) without a *Repetition.* (*c*) *Virgil* repeated ſome of his Books with ſo good a *Grace*, that ſome of his Auditors wiſh'd they could ſteal his Mouth. When he came to that Verſe,

------ *Si qua Fata aſpera rumpas,*
Tu Marcellus eris ------

he ſpake ſo pathetically, that *Marcellus* his Mother fainted away, and dropt down into a Swoon; but ſhe preſented him afterwards with ten *Seſterces* for every Verſe. In the laſt Age, *Boiardus* repeated his Poem at *Ferrara*, and becauſe it was divided into Sonnets, which were rehears'd in a Tune, 'twas therefore intituled by the Name of Cantos.

Aſinius Pollio is ſaid to be the firſt that introduc'd this Cuſtom, which is now quite laid aſide.

They were alſo wont after Vintage to begin to ſtudy about Midnight, as may be gather'd from *Juvenal.*

Poſt

Poſt finem Autumni media de nocte ſupinum
Clamoſus Juvenem Pater excitat, accipe ceras.
Surge Puer, vigila ------

------ " Now Autumn's paſt,
" The bawling Father, to his Son ſnorting faſt,
" At Midnight cries, wake Boy, take Paper, draw
" (And look you ſleep not o'er't) a Caſe in Law.

The COMMENTARY.

The *Invention* of Letters is much controverted by Authors. It is commonly ſuppoſed they were found out by the *Phœnicians*, which *Lucan* intimates in his third Book, when he thus ſings.

Phœnices primi (Famæ ſi creditur) auſi
Manſuram rudibus vocem ſignare Figuris.
" *Phœnicians* that (if Fame we dare believe)
" To human Speech firſt Characters did give.

(*w*) [*We may affirm the ſame alſo of Numbers.*] Concerning *Numeral* Notes or Characters, you may read *Budæus de Aſſe*, where he ſhews this way of writing (for Brevity ſake) by Notes, us'd among the Ancients, to be very uncertain. Theſe Characters were far different from thoſe, from whence it is clear that many Interpreters have fallen into Errors, by following the corrupt Copies of thoſe *Librarians* that us'd them.

(*x*) [*Did glew a Stick of Cedar*, &c.] In old Times, a whole Book was written in one *continu'd* Page, neither did they cut their Books into many Leaves, and bind them up as we do; but one entire Page, in which the Book was written, was wont to be roll'd up upon a *Staff*,

Staff, or round Piece of Wood, Horn or Bone, faſten'd at the end thereof, in manner as large Maps are now a days with us. Hence it is *a volvendo*, that we call our Books *Volumina*, Volumes.

This *Staff* being in the Middle of the Book, when roll'd up, was by Similitude called *Umbilicus*, or the Navel, and was always faſten'd at the end of the Page; hence, when apply'd to a Book, it ſignifies the End thereof. *Horace* tells us he brought his Poem *ad Umbilicum*, *i. e.* to the End; for the whole Page being unfolded, they came to this *Umbilicus*.

The two *Pummels* or Ends of this Staff, which jutted out, and appear'd at each end of the Volume, they call'd *Cornua*, which were wont to be tipp'd with Silver or Gold, or otherwiſe adorn'd. The Title, which was at the beginning of the Book, was term'd *Frons*. Hence *Ovid* to his Book----

Candida nec nigrâ Cornua Fronte geras.

i. e. they were beautify'd and adorn'd with Gold and Silver.

(*y*) *As Conſuls and* Roman *Generals us'd*, &c.] When the *Roman* Emperors had atchiev'd gloriouſly, the Letters, that were *Heralds* of their Victories and Triumphs, were crown'd with Laurel, which *Marcellinus* calls *Laureatæ*. *Pliny* was not ignorant of this, when he ſaid, that Laurel, the Meſſenger of Joy and Conqueſt, was faſten'd to their Letters and to the Pikes of their Soldiers.

(*z*) [*Were wont to Vermilion their Titles.*] Hence came the Word [*Rubrick*] for an Inſcription or Title, which the Ancients, together

with the Heads of their Laws, were wont to write with *Vermilion*, or ſome other red Colour for more eaſy *Diſtinction*, and for the Aſſiſtance of the *Memory*, or for a more ſpeedy Diſcovery of their Obſervations and Remarks. Concerning this tincturing of their Laws with red, we read in *Juvenal*.

------ *Perlege Rubras*
Majorum leges ------

Read the old Law Rubrick. Perhaps Antiquity might do this, to add more Grandeur and Majeſty to their Sanctions, which being (as it were) in a *ſcarlet* Dye, might ſeem to threaten and breathe out ſomething that is tragical and bloody.

(*a*) *With the Oil of Cedar.*]

Cedro digna locutus. This is a Proverbial Speech apply'd to him, whoſe florid *Orations* for Elegancy of Style, and Solidity of Matter, do challenge an Immortality, and deſerve to be celebrated, and to be embalmed with Praiſes to all Poſterity. *Horace* alludes to it in his Art of Poetry.

------ *Animos ærugo, & cura Peculi*
Cum ſemel imbuerit, ſperemus Carmina fingi
Poſſe linenda Cedro, & levi ſervanda Cupreſſo?

------ " When once the canker'd Ruſt,
" And Care of getting thus our Mind hath ſtain'd,
" Think we, or hope there can be Verſes feign'd,
" In Juice of Cedar worthy to be ſteep'd,
" And in ſmooth Cypreſs-Boxes to be keep'd?

Hence

Hence it was that the Books of *Numa* laſted ſo long, for this *Oil* of Cedar, wherewith they were ſmear'd, was Proof againſt the *Attacks* of Moths and Air. *Numa* took care before his Death, that thoſe Books which were to be buried, ſhould have a double Preſervative, *viz.* the *Juice* of Cedar, and *Candles* made of the ſame Matter. This Juice (call'd *Cedrium*) was a Remedy againſt *inward*, and the Candles, a *Taliſman*, againſt *outward* Putrefaction, which might proceed from the Air, in regard that kind of Moiſture hath an excellent Faculty, not only of *qualifying* the Malignity of corrupting Cauſes, but of *keeping* and preſerving things a long time; as appears from the Duration of *Egyptian* Bodies, which being embalmed with it, have laſted and continu'd almoſt three thouſand Years.

(*b*) *Opiſtographa*, &c.]

That is, Paper *endors'd*, or writ on both Sides, from ὄπισθεν, *retro*, *backward*, or *behind*, and γραφὴ, *ſcriptura*, *writing*; for they were wont to write but on one Side, by reaſon of the Thinneſs and Badneſs of the Paper, which would not bear Ink, and therefore thoſe Books which were wrote on both Sides (it being an unuſual thing to do ſo) were called *Opiſtographa*, *i. e.* Endors'd.

And becauſe this way of writing was not very common, it gave Occaſion to the Poets of laſhing the *Opiſtographa*, or prolix kind of Compoſures ſtuff'd with Verboſity, as *Juvenal* doth in his firſt Satyr, complaining that ſome Poems of the Ancients were tedious with *Opiſtography*, or endors'd Prolixity. And ſo doth *Martial* jeer a certain *Picentine*, who *wire-drew* his benum'd Verſes to a troubleſome Length.

Scribit

Scribit in averſa Picens Epigrammata charta,
Et dolet averſo quod facit ille Deo. i. e.

" Endors'd Epigrams the *Picentine*
" Doth write, and grieves becauſe without Divine
" Inſtinct he makes them ------

From whence it appears, that the Books of the Ancients were only written on one Side, and were call'd *Volumes*, *a volvendo*, from rolling up; ſo that the outward and *Virgin* Side, cover'd the inward, which was *deflowr'd* by the Pen. And that which was wrote on both Sides, was look'd upon as unuſual and mean, and was condemned to be a Covering. Wherefore, *Horace* preſaging the Fate of his Book, ſaith, that when it begins to be ſlighted, it will either be baniſh'd, or become an *Opiſtographum* to cover Letters.

(*c*) [Virgil *repeated ſome of his Verſes.*]

Servius Grammaticus tells us, that he repeated three of his *Æneids* to *Auguſtus*, *viz.* II, IV, VI. which laſt he rehearſed upon the Account of *Octavia*, *Auguſtus* his Siſter, and the Mother of *Marcellus*, whom *Auguſtus* adopted, who dy'd about 18 Years of Age. *Octavia* being preſent at this Rehearſal, when *Virgil* came to thoſe Verſes about the End of the 6th Book, which deſcribed the Grief and Concern for *Marcellus*, ſhe fell into a Swoon, from which ſcarcely recover'd, ſhe enjoin'd the Poet Silence, and rewarded him with ten Seſterces for every Verſe.

SEC-

SECTION IV.

Of ſeveral Rites and Habits, Cuſtoms and Manners uſed among the Ancients; but now loſt, and quite obſolete.

CHAP. I.

Of the Habits and Garments of the Ancients.

INfants (*d*) wore about their Necks certain Toys of Gold and Silver, call'd *Crepundia, a crepando*, from making a crackling and a tinckling kind of Noiſe, very diverting to the Babes. Theſe were of ſeveral Sorts, according to every Man's Fancy.

Plautus (in Rudente) deſcribing the Playthings of a certain Infant, ſaith, they were a little golden *Sword*, and a little *Axe* or Hatchet of the ſame Metal, on which were engraven the Names of the Child's Parents. He mentions alſo two little *Gauntlets* ty'd together, and a ſilver *Crane*.

The

The Boys were wont to wear, till about 13 Years old, a Mantle, call'd (*e*) *Alicula Chlamys*, and when paſt that Age, they put on the (*f*) *Prætexta*, which was a kind of Gown, border'd about with Purple Silk, and being button'd or claſp'd upon the right Shoulder, it cover'd and hid all the left Side.

They had alſo a golden or ſilver Ornament, hanging from the Neck to the Breaſt, called (*g*) *Bulla*, in the ſhape of an Heart, to remind them of the being of ſuch a Thing within them, as *Macrobius* tells in the 6th Chapter of his firſt Book of his *Saturnalia*. The Author of this was *Tarquinius Priſcus*, the fifth King of the *Romans*, who when he had triumph'd o'er the *Sabines*, becauſe his Son, though but fourteen Years old, had wounded an Enemy, he commended him in a Speech, and rewarded him with the *Prætexta* and this golden *Bulla*, which was worn afterward by all the Youth.

When they were ſixteen Years old, they laid aſide the *Prætexta*, and aſſum'd and put on the (*h*) *Toga virilis*, ſo call'd, becauſe given to Striplings growing towards *Man's Eſtate*; and 'twas ſtyl'd *Toga*, *a tegendo*, becauſe (as 'twas ſaid of the *Prætexta*) it cover'd the whole Body, and was button'd or claſp'd upon the right Shoulder, with a Button or Claſp of Gold or Silver, according to the Quality or Condition of the Owner.

They put on this Gown with very great *Ceremony*, there being invited to the Solemnity their Friends and Relations, and the whole Council of the City, and every one preſented them with two *Denarii*, which were receiv'd and look'd upon as a Royal Largeſſe, as *Pliny* tells

tells us in an Epiſtle to *Trajan.* They were entertain'd alſo with a ſolemn Speech; and this Day of Inveſtiture was called *Tyrocinium*, *i. e.* the firſt Inauguration or Entrance into War; *Tyro* denoting a freſh Water Soldier. And therefore *Auguſtus* deſir'd the 12th and 13th Conſulſhip to introduce his Sons (*Caius* and *Lucius*) on the initiating Day, into the publick *Forum*, to be admitted and liſted there.

On that Day the Knights preſented them with a golden *Spear* and *Buckler*, which after their Deceaſe were hung up in the Senate-houſe, as *Dion* relates in his 55th Book. And therefore you may ſee them on Coins of Braſs, in Gowns, with Shields and Lances, with this Inſcription, [*C. L. Principum Juventutis Tyrocinium*] You may ſee the ſame on another Coin of the Emperour *Domitian*, whereon is a Gown ſupported and upheld with a Brace of Spears, adorn'd and inſcrib'd with this Title [*Princeps Juventutis.*]

Nero himſelf, when he firſt put on his *Manly Gown*, being brought a *Tyro* or Novice into the *Forum*, conferr'd on the People a noble Largeſſe, and gave a large Donative to all the Soldiery; and appointing the Prætorian Soldiers to run in their Armour, himſelf run among them, with his Shield in his Hand, and afterwards return'd his adopted Father *Claudius* Thanks publickly in the Senate.

They commonly wore *blue* or azure Gowns, or of ſome other Colour, but never *black*, unleſs at Funerals, but chiefly white, eſpecially when they came to the Shews, which Colour alſo the Senators wore; whence it is call'd *Ordo Candidatus.* *A. Gellius* tells us that *Scipio* was clad in a *white*

white Robe (which was Senatorian) when he was convented before a Tribunal, or Court of Judicature.

The COMMENTARY.

(*d*) [*Infants wore about their Necks.*]

They were call'd *Crepitacula*, from making (as was ſaid) a crackling kind of Noiſe, which was pleaſing to Children, and much conduc'd to the quieting of them. *Martial* calls them *Garrula Siſtra*, Prattling Timbrels. *Lib.* 14.

Si quis plorato collo tibi vernula pendet,
Hæc quatiat tenerâ garrula Siſtra manu.

(*e*) [Aliculæ Chlamydes.]

That is a ſhort Gown, as one interprets it by *Martial*'s Authority. For he calls that Veſtment *Alicula*, which *Umber* ſent him in the Winter Seaſon in the 83d Epigram of his 12th Book.

------ *Brumæ diebus feriiſque Saturni,*
Mittebat Umber Aliculam mihi pauper,
Nunc mittit Alicam, factus eſt enim Dives.

The Poet taxeth *Umber* with ſordid Covetouſneſs; for when he was *poor*, he ſent him (he ſaith) *Aliculam*, a Garment of a great Price, but now he is *rich* he ſends him *Alica*, a cheaper Robe, and of a leſs Value. *Martial* calls that *Alicula*, which *Umber* ſent him, a ſhort *Gown*, in the 14th Epigram of his 10th Book.

Brevis gelidæ miſſa eſt Toga tempore Brumæ.

(*f*) [Prætexta.]

This was a certain kind of *Gown* worn by Children, and therefore we find *Minority* oftentimes

times called *Prætextata Ætas.* 'Twas border'd about with Purple, but different from that which the *Plebeians* us'd; for this was of a more *cloudy* and dusky Colour, not dy'd with Scarlet, but *tinctur'd* only with the Juice of Herbs. It bluſh'd with Crimſon, as an *Emblem* of Modeſty, reminding Youth of that ingenuous Virtue.

(*g*) [*A Bulla hanging from the Neck.*]

Though our Author ſaith, that the Son of *Tarquinius Priſcus* was the firſt that was preſented with this childiſh Ornament, yet 'tis commonly reported that *Herſilia*'s Son was adorn'd in his Infancy with the ſame by *Romulus*, who, when he came to comfort the raviſh'd *Sabines*, promis'd to confer a noble Largeſſe upon her Infant that brought forth the firſt *Roman* Citizen.

(*h*) [Toga Virilis.]

After they had laid aſide the *Prætexta*, and began to creep out of their Minority, they then aſſum'd the *Manly Gown*, becauſe then they were paſt Striplings, being grown to Maturity. When they put on this Garment, they were brought into the *Forum* or *Capitol* by their Fathers or Relations, and were called *Tyroes*, and the Day of the Solemnity was ſtyl'd *Tyrocinium.*

There was no certain Time of putting on this kind of Garment, if it was worn after Puberty it was held ſufficient. *Octavius Auguſtus* put it on at ſixteen, *Caius Cæſar* at nineteen Years old; *Nero* was ſcarce *Puber* when he wore it, that ſo he might ſeem more ripe for Empire.

CHAP.

CHAP. II.

Of the Claſp or Fibula *of the Ancients.*

(i) THE *Claſp* wherewith the Ancients faſten'd their Gowns, is alſo worth our Conſideration, as is the *Girdle* likewiſe, which they ſometimes us'd.

This *Button* or *Claſp* being faſten'd upon the Shoulder, let the Gown looſe upon the Breaſt, not unlike to a *Sail* fill'd with the Wind; in the extremity of its Margent, on the lower Side of the Claſp, was a Needle of a larger Size, with a piece of golden or brazen *Wire* in the nature of a Thread, which was faſten'd in ſuch a manner, that it might move to and fro, to humour the Gown in its Motion; and the rather, that the Point of the Needle was faſten'd in a little *Canal* or Notch which was made in the other, that is, the oppoſite Side of the Claſp.

It was made chiefly to faſten the Gown on the right Shoulder, and was not ſew'd to the Cloth, but join'd two Parts of the Gown together, and that by *tying*, and not by *buckling* them; and therefore there was a Knot upon the *Fibula*, which they were wont to unlooſe when they had a mind to be fine, and to boaſt their Gallantry. Juſt ſo it ty'd the military ſhort Coat, call'd *Chlamys*; for when they went to fight, they faſten'd it to their Breaſt by this *Fibula* or Claſp, as *Plutarch* informs us in the Life of *Coriolanus*, and *Virgil* ſaith the ſame, when he ſings thus.

Aurea purpuream ſubnectit Fibula veſtem.

He doth not ſay [*transfigit*] it peirc'd or went through it, but [*ſubnectit*] knits it together, becauſe it ty'd it only with a Knot, as alſo they did ſometimes their Belts or Girdles, eſpecially when they faſten'd them to their Quivers furniſh'd with Arrows, which *Virgil* intimates in his 5th Book, when he ſaith,

------ *Lato quam circumplectitur Auro,*
Balteus & tereti ſubnectit Fibula Gemma.

In which Words he inſinuates that the Girdle that bound the Quiver to 'em, was cover'd with a gilt Caſe, and was faſten'd by this *Claſp*, made of a long or an orbicular Gem. And *Ovid* ſings thus in the 8th Book of his *Metamorph.*

Raſilis huic ſummam mordebat Fibula veſtem.

2. The Nobility and the Rich made it of *Gold*, as appears by the afore-mentioned Verſes, the middle ſort of *Silver*, and the inferiour of all, of *Braſs*; the Soldiers wore ſilver ones: *Aurelian* was the firſt that granted golden ones, as *Vopiſcus* informs us. Emperors had the Needle, yea ſometimes the Claſp it ſelf of Pearl, and ſuch a one was that deſcrib'd by *Virgil*, and was ſuppoſed to be *Auguſtus*'s, in regard 'tis uſual with the Poet to deſcribe his Robes and his royal Habiliments: But this may be better inferr'd from the Law of the Emperour *Leo*, where the Soldiers had Liberty to uſe thoſe *Claſps* or Buckles, which were only precious by Art or Gold, and not thoſe that were enrich'd with Pearls,

Pearls, becauſe theſe were Ornaments proper and peculiar to *Emperors* alone; and whoſoever wore them beſides, were fin'd 5500 Crowns of our Money. The Generals were wont to preſent their Soldiers that were ſtout and valiant, beſides other Rewards, with theſe golden *Claſps*, as *Livy* reports in ſeveral Places. There was one of Gold found in an ancient Sepulchre upon a Gown, which immediately dropt and moulder'd into Duſt, But the Metal remained whole and inviolable: According to the Pattern of that, was this faſhion'd, which I preſent to your Highneſs, which I beſeech you to accept, out of your wonted Clemency, not regarding ſo much the *Slenderneſs* of the Gift, as the *Devotion* of my Mind wherewith it is offer'd.

3. They all wore under their Gowns, a *ſhort kind of Coat*, like that of our Deacons and Sub-Deacons, and which was formerly us'd by the Greeks and Hebrews. (*k*) They all wore it, except the Senators, who had a Purple Coat, call'd *Latus-Clavus*, whoſe Sides were conjoin'd with golden *Globules*, call'd by the Latins *Lati-Clavi*, and therefore they did not tye their Coat with a Girdle. This kind of Garment was a *Badge* of the Senatorian Order.

4. They had under their Coats a woollen kind of Garment, *i. e.* a Waſtecoat or Shirt, call'd (*l*) *Subucula*. They wore alſo Stomachers, but in cold Weather moſt commonly woollen Shirts, and were ſwath'd underneath with Bands, call'd *Subligacula*. Under their Gowns, eſpecially in pinching Weather, they had a Garment call'd (*n*) *Lacerna*, which was an embroider'd Mantle worn by Knights, as *Iſidore* tells us, and which *Martial* mentions in his 14th Book.

Amphitheatrales nos commendamur ad uſus,
Cum tegit algentes noſtra Lacerna togas.

In wet Weather, inſtead of a Mantle, they had a leathern Cloak made of Skins, as *Martial* tells us in the afore-cited Place. They wore no *Stockings*, as you may ſee in Statues, and therefore when duſty, they daily waſh'd. *Plutarch* tells us that *Cicero* wore a long Gown, on purpoſe to hide his *Vein-ſwol'n* Feet; and *Pompey* ſwath'd a little *Bunch* upon his Leg, which made one merrily ſay in a Jeſt, [That he wore that Diadem on his *Feet*, which Princes were wont to carry on their *Heads*.] There is a Law extant in the Codes of *Theodoſius*, forbidding to carry Breeches to *Rome*. When they were ſick, they wore Linen Stockings, *cullender'd*, as it were, with Holes at bottom, and ty'd them with Garters (call'd *Crurules*) as is eaſily ſeen in many Marble Statues.

5. The Infantry or Foot, wore on their Legs a certain kind of Harneſs, call'd (*p*) *Caligæ*, from whence they were call'd *Milites Caligati*. They had alſo another kind of Garment, call'd *Sagum*, and *Chlamys*, which they ty'd under their Chin; but when they went to fight, they threw it upon their Shoulders, and to be more fit for Action, they girt it to them, as you may ſee in *Plutarch*, and in ancient Monuments. Our Habit is agreeable to that of the *Roman* Infantry.

6. The Nobility and *Roman* Knights wore (*q*) Shooes of Leather, call'd *Perones*, which reach'd up to their Knees, and alſo another ſort reſembling thoſe of our *Capuchins*, only with this Difference, *theſe* ty'd theirs with a *Cord*, and

they with a Woollen *Rope*, or String, as may be ſeen in many Marble Statues. The Senators ſew'd the Picture of the *Moon* made of Purple to their Shooes, which Shooes they call'd *Mallei*. *Plutarch* tells us the Reaſon of this was to remind them of the Viciſſitude of fickle Fortune, which is ſometimes *clear*, and ſometimes *cloudy*, now in the *full*, and anon in the *wane*. Some give this Reaſon, becauſe a *Creſcent* or Half-Moon reſembles a *Roman* C, which ſignifies an Hundred; intimating thereby, that the Number of the Senators were at firſt a full Hundred, and no more. *Dio* tells us that Senators went *bare-foot*, without any Shooes, except only when they met in publick; and if ſo, then much more may we conclude that others did ſo: Of which therefore we have the leſs reaſon to doubt, in regard it appears that our (*r*) *Bleſſed Saviour* went without Shooes the greateſt part of his Life; and therefore when he enter'd the Houſe of *Simon* the Leper, *Mary Magdalen* waſh'd his Feet with her Tears, and wip'd them with the Hairs of her Head. *Simon* neglected this Ceremony of waſhing us'd towards Strangers, who, becauſe *unſhod*, did therefore more need this civil Uſage.

The *Grecians* wore a *Mantle*, which was a kind of a *Cloak*, but without a Collar; and the Hebrews alſo wore one which was ſquare at Top, as you may read in *Iſaiah*, and in other Places of Holy Scripture. *Lactantius Firmianus* averrs, that our Saviour's Garment divided by the Soldiers, was no other but a *Mantle*; but the ſeamleſs Coat (which is ſaid to be ſeen at *Franckfort*) was entire to him to whom it fell by Lot.

(*s*) Here ariſeth a great *Queſtion*, whether the Ancients wore any *covering* upon their Heads or not, in regard we cannot find they did, either from their Coins or Statues: That they wore not a *Cap* like half an Egg-ſhell, is clear from their Medals; for this Cap was only given to Freemen, as a Token of their *Manumiſſion*. Beſides, *Suetonius* tells us, that *Julius Cæſar* perceiving his *Baldneſs* to be liable to Flouts, was wont to pull his thin Locks from his Crown; and that when he could not this way hide his Infirmity, he was wont to wear a Crown of *Laurel*, which had been altogether needleſs, if covering of the Head had been then in uſe.

On the other ſide, the ſame Hiſtorian informs us, that *Auguſtus* not being able to endure the Winter Sun, was wont never to go abroad without a Hat. And *Plutarch* writes, that when *Draco* publiſh'd his ſevere Laws, which made *Herb-ſtealing* Capital, the People was ſo enraged and incenſed againſt him, that they threw their Coats and their *Hats* at him, and ran away. We may add to this, that *Hats* were us'd againſt the Heat of the Sun. And the ſame Author affirms, that *Sylla* never roſe up, or *uncover'd* his Head, but when *Pompey* approach'd him. And *Varro* adds further, that it was order'd according to an ancient Cuſtom, that every one ſhould be *uncover'd* at the Approach of a Magiſtrate, and that more for *Health*, than Reſpect or *Ceremony*.

I do not undertake to decide this Controverſy, but leave the Point to be determin'd by others. But 'tis clear and evident, that the Cap call'd *Biretum*, was in Faſhion in the Year 1170; it was black and conical like a Pyramid.

For

For *Nicetas* tells us in the Life of *Alexius Comnenus*, that when *Andronicus Comnenus* was made Emperor, his black and pyramidal Cap (which he had) being taken away, there was *foiſted* upon his Head in the room of it, a red, or a kind of a Purple Mitre. And afterward, being depos'd from his Empire, he reaſſum'd his former Covering, which he call'd *Barbaricum*. And the ſame Author relates, that when *Baldwin* and *Richard*, the Generals of the Latin Army, were taken and brought to *Iſaac Angelus*, Emperor of *Conſtantinople*, they took off their Caps (*Bireta*) and made their *Honours* to the Emperor; yea, Emperors themſelves (as we have ſaid) were wont to cover their Heads.

The *Romans* were all (*t*) *ſhaven*, and wore their Hair two Fingers long, and curl'd up into Rings, till the Time of *Adrian*, who was the firſt that wore his Beard ſo long, that it might be tuck'd under his Chin. Others imitated him afterwards, as *Dio* reports. And therefore all the Emperors were ſhaven till *Adrian*, but the reſt wore Beards.

In Times of *mourning*, they ſuffer'd their Beards and their Hair to grow to a Length. *Livy* tells us, that when *Manlius Capitolinus* was thrown into Priſon, a great part of the Commonalty chang'd their Cloaths, and wore long Beards, and longer Hair; and ſo did *Scipio Africanus* (as *Gellius* tells us) when impeach'd, neither did he put off his white Gown.

The COMMENTARY.

(*i*) [*The Claſp wherewith the Ancients*, &c.] Very great and frequent was the uſe of this Claſp, which was a Thing extreamly neceſſary,

and worn at length to a moſt exorbitant Luxury. For formerly the *Tribunes* only in the *Roman* Legions were allowed to wear *golden* Claſps, the common *Soldiers* having their Belts and other Accoutrements only adorn'd with *Silver*. Afterward, through Corruption of Manners, by Exceſs and Luxury, *Julius Cæſar*, after a great Victory, affected ſuch Gallantry and Spruceneſs in his Men, that he would have them adorn'd with Silver and Gold, and to ſhine and glitter in poliſh'd Armour; yea, he indulged them the Liberty of all laſcivious Pomp, boaſting their *Valour* even amidſt the Softneſs of Perfumes and *Ointments*. *Aurelian* and *Leo* the Emperors, firſt favour'd the Soldiers with the golden Claſp.

Fibula ſometimes ſignify'd a Pair of *Breeches*, worn by Youth to cover their Nakedneſs, when exercis'd in the Field in Feats of Activity; and they that wore them were called *Cinctuti* by *Ovid*, and *Succincti* by *Pap. Statius*. Though indeed it was not ſo much us'd to hide their *Shame*, as to cool the Heats of rampant *Venery*, leſt Comedians and Muſicians, too much addicted to thoſe kinds of Pleaſures, ſhould contract an Hoarſeneſs from their ſmutty Enjoyments; and leſt their *Senſuality* ſhould ſpoil their *Muſick*, and too much of the *Cyprian* ſhould injure the *Syren*. Wherefore ſaith *Martial* in one of his Epigrams in the 14th Book; What Good doth this *Fibula* do? It makes them only *commit* at greater Expence, for Wantonneſs will purchaſe an Embrace at an higher Price from *Fidlers* and *Players*.

(k) [*They*

(*k*) [*They all wore it except the Senators*, &c.] The Senators wore a ſort of Coat made commonly of white Cloth, but *purſled* over, and embroider'd with Studs of Purple, in manner of broad Nail Heads, from whence it was call'd *Lati-Clavia*, or *Latus Clavus*; and the Perſons wearing this Coat, were (as we ſaid) Senators, and were call'd *Lati Clavii*. There was another ſort belonging to *Roman* Knights, and it differ'd in making from the firſt only in this, that the Purple Studs or embroider'd Works of this, were not ſo broad as the former, whence the Coat was call'd *Anguſti-Clavia*, or *Anguſtus-Clavus*, and the Perſons wearing it were call'd *Anguſti-Clavii*.

(*l*) [*Call'd* Subucula, *&c.*] So the inward Garment was call'd, and was commonly meaner than what was worn outwardly, which generally was ſpruce and neat; wherefore *Horace* oppoſeth (by way of *Antitheſis*) the one to the other, ſtyling the latter [*Pexam*] trim and fine, the former [*Tritam*] thread-bare and tatter'd.

-------- *Si forte Subucula Pexæ*
Trita ſubeſt Tunicæ --------
-------- "If thou doſt wear
"Under thy nappy Tunick a thread-bare
"And ragged Garment ------

(*m*) *Stomachers*, &c.] Call'd *Capitia, quia Pectus capiunt*, *i.e.* cover and embrace the Breaſt. They were wont to ſwathe their Boſoms, which Swathings did not only ſerve to reſtrain and check within Bounds the ſoft *Swellings* of Virgin-Paps, as *Martial* ſpeaks,

(*Fascia, crescentes Dominæ compesce papillas*)]

but chasten'd and corrected the superfluous Bigness and *Luxuriancy* of extravagant Shoulders. Those Girdings and Bindings rectify'd the Irregularities and Deformities of their Bodies.

(*n*) [*Call'd* Lacerna, *&c.*]

Some translate it a *Cloak*, others will have it to be a little kind of *Hood*, worn as a Fence against Rain and the Weather. It was made so, that either Side might be worn outward, and at first it was only put on in War; so that *Lacernati* stood in opposition to *Togati*. Afterward we may conjecture it was made longer, after the manner of a *Cloak*, for it was divers times worn upon their Coats instead of Gowns.

(*o*) [*In rainy Weather a leathern Cloak made of Pelts, or Skins*, &c.]

Penula, quasi pendula, we may englisth it an hanging Cloak; *Martial* calls it *Scortea*, for the Ancients styl'd (*Pellis*, a Skin or Hide) *Scortum*, and from those kind of Pelts, Harlots were term'd *Scorta*, *Pelles*; either because (as some think) they us'd them for their Beds, or (as others) *ut Pelliculæ subigantur*; so that *Scortum scorteum*, is taken in *Apuleius* for an old *Whore*, wrinkled and shrivel'd like a Pelt or Hide.

(*p*) [*Call'd* Caligæ, *&c.*]

These kind of Things were studded with Nails, and were the only Shooes peculiar to the common and inferiour Soldiers; and because *Caius Cæsar*, *Tiberius* his Successor, was bred up, and convers'd daily with the *Gregarian* Soldiers. From these kind of Shooes (which to ingratiate himself with the Vulgar he commonly us'd) he had his Name *Caligula*. Hence we read of *Caligata*

gata militia, and of *Caligati milites*, for private and common Soldiers. *Diſcincti*, ungirt, diſſolute, are look'd upon as ſlothful, cowardly, unfit for War; but *Præcincti*, well girt, and well appointed, are ſuppos'd to be ſtrong and couragious; wherefore *Juvenal* puts *Caligatum* for a bold and *valiant* Warriour.

Adjutor gelidos veniam caligatus in agros.

i. e. *Velut audax miles*; like a ſtout and reſolute Soldier.

(q) [*They wore Shooes.*]

There were two ſorts of Shooes. 1. *Solea*, which was the Sole of the Shooe, call'd *Crepidula*, and in *Cicero*'s Time, *Gallica*; 'twas ty'd on the bottom of the Foot with a leathern Strap, and ſo was worn inſtead of Shooes. 2. *Calcei*, of which there were divers Sorts, to diſtinguiſh the *Roman* People, which (omitting the variety of Colours) we may reduce to five Heads, all made half up the Leg, like Turkiſh Shooes, and were either lac'd cloſe, as many of our Boots are now a days, or elſe claſp'd with *Taches* or Haſps; and they are theſe following, *viz.*

1. *Mullei*, from the Fiſh *Mullus*, being like it in Colour. They were alſo call'd *Calcei Lunati*, from their Claſps, which were made in faſhion like an Half-Moon, which Creſcent reſembling a *Roman* C, ſignify'd an Hundred, intimating thereby that the number of Senators (they being only permitted to wear that kind of Shooe) were at firſt a full Hundred, and no more. Some are of Opinion that they wore this *Moon-Claſp*, to remind them that the Honour they had at-

attain'd to, was as mutable and variable as that changeable Body.

2. *Uncinati*, ſuch as were worn by the common Soldiers; they are ſuppoſed to be the ſame with the *Caligæ*, from whence *Caligula* the Emperor had his Name.

3. *Perones*, which (as we may conjecture) were lac'd up the Leg, and were without *Half-Moon* Claſps, being call'd *Calcei puri (quoniam ex puro Corio facti) i. e.* made of pure Hide, which all other *Romans* wore with this Note of Diſtinction; that the Shooes of the *Magiſtrates* were beſet with precious Stones, but the private Men's were not.

4. *Cothurnus*, which was a Shooe worn by *Tragœdians*, reaching up half the Leg, like Buskins.

5. *Soccus*, which was an high Shooe wore by *Comœdians*, reaching up to the Ankle, which were ſuch as Ploughmen wore to ſecure their Feet.

(r) [*Our Saviour went without Shooes.*] He commanded the Diſciples to do the like; which *Adamantius* interprets after this manner, *viz.* That their Feet, ready and ſwift to declare the Eternity of a bleſſed Life, ſhould be free from all Token or *Emblem* of Mortality. *Moſes* was ſhod at his Departure from *Egypt*, but at his Aſcenſion to the Mount, to attend there on Divine Myſteries, he was commanded to *looſen* the Latchet of his Shooes, becauſe the Place he ſtood on was holy Ground, *i. e.* to caſt away the Signs and Indications of *Mortality*, which (as *Pierius* tells us) is ſignify'd by Shooes.

(s) [*Whe-*

(s) [*Whether the Ancients wore any thing upon their Heads or not.*]

That they wore a certain Cap call'd *Biretum*, we have ſome reaſon to deny, for they were either bare-headed, or elſe cover'd them with ſome kind of Garment; wherefore no Caps are to be ſeen either in their *Statues* or their *Medals*, neither doth *Homer* mention either *Hat* or *Cap*: So that the Faſhion of bare Head ſeems to be derived from *Greece*, where the covering of the Head was not at all in uſe. But to return to the *Romans*; *Suetonius* reports that *Julius Cæſar* was ſo much concern'd at his *bald* Pate, that he took nothing more kindly from the Senate, than the Privilege of wearing a Crown of *Laurel*, which there had been no need of, if *Caps* had been in uſe.

But here we muſt diſtinguiſh betwixt *Times* and *Men*, both which had the Prerogative of cover'd Heads.

1. By Times, we are to underſtand (according to *Lipſius*) ſacred Rites or Sacrifices, Sports or Games, Peregrinations and Warfare, *Saturnalia*, and the like. 1. As for Rites and Sacrifices, they were always perform'd with cover'd Heads; whence the *Flamen Dialis* (the Chief Prieſt) ſeems to have his Name. *Flamines, quaſi Filamines*, becauſe his Head was cover'd, and *encircled* with a woollen Fillet. The *Pagan* Prieſts had a Cap upon their Heads, which when they could not endure for Heat, they bound them with a woollen *Filament*, and were call'd *Flamines, quaſi Pileamines*, from their Caps, or *quaſi Filamines*, from that Fillet or *Flammeum*, which is a remarkable kind of covering. 2. At *Sports* and *Games* alſo their Heads were

were cover'd; especially in those that were in honour of *Saturn*, Caps were allow'd, as a Token and Sign of their Manumission and Liberty. 3. And so they were likewise in their *Pilgrimages* and Travels; and that with *Hats*, which were *margin'd* with Brims, as a commodious Shelter, and an excellent *Pent-house* against the Sun and Weather. *Plautus* describing a Soldier in his March, saith, he had a *Chlamys*, a *Machæra*, (a Sword) and *Petasum*, an Hat. And so *Augustus* is said never to take the Air without an Hat at Home; which Expression at Home) is somewhat emphatical, as if it was a new thing to go covered any where else but on the Road. 4. and lastly, In *Wars* also (as *Vegetius* tells us) the Soldiers wore leathern Caps, which they call'd *Pannonici*.

2. As for Men. 1. Servants made free, shav'd their Heads, and put on Caps, as a Token of their Liberty. 2. The Sick were also excus'd from the Ceremony of a bare Head, who therefore for their Health were allow'd to wear Caps. Thus *Ovid* instructing his *Lover* how to feign an Illness, among other Symptoms bids him wear a Cap. So that you see that all Persons whatever, except the afore-mentioned, went bare and uncover'd.

We do not much value the Authority of *Pliny* and *Plutarch*, of *Salust* and *Seneca*, and several others, who tell us that Men put off their *Hats* to Persons of Worth and Honour, in token of Respect they paid to them; for that covering must either be understood of those that are wont to be cover'd, as *Soldiers* with their Helmets, and *Priests* with their Veils, *Servants* with their Caps, and all Men with their Hats in Rain, or

an

an *Umbrella* againſt the Heat of the Sun; or elſe the covering or uncovering of the Head, is not to be meant ſo much of a *Cap*, as of a *Piece* of their Gown, which they laid upon their Heads againſt Heat or the Wind, and threw it off upon occaſion, as often as they met any Perſon of Honour.

(*t*) [*The* Romans *were ſhaven, and wore long Hair*, &c.]

Concerning the Beard and Hair, you may read the Gleanings or Collections of *Philip Camerarius*, out of the ſeveral Fields of various Hiſtory. 'Twas a Cuſtom among the *Romans*, both Princes and Citizens, to *ſhave* their Chins, which Faſhion continu'd till the Time of *Adrian*, (who was the firſt that wore a long Beard) unleſs upon an occaſion either of Grief or Guilt.

CHAP. III.

Of the Habit of Emperors.

(*u*) THE *Roman* Emperors wore a certain kind of a Garment call'd *Paragauda*, or *Palmata*, which was a Purple Gown embroider'd with Gold and Margarites. There were uſually both their own, and the Pictures of their Anceſtry inſerted into it, as *Auſonius* tells us in his Panegyrick to *Gratian*, where he mentions this *Palmata*, or Palm-embroider'd Gown, into which was wrought the Picture of *Conſtantius*.

This was alſo the Robe of thoſe that triumph'd; for *Plutarch* writes, that *Paulus Æmilius* perform'd that Solemnity in ſuch a Veſtment. In a Book of the *Dignity of the Roman Empire*, on the Enſigns of thoſe Soldiers call'd *Happy*

Happy Valentinians, is to be ſeen an Emperor in a Purple Garment, reaching down to the middle Leg, with Gloves on his Hands; and as far as can be diſcern'd, that Picture repreſented *Valentinian* the Emperor.

They wore *gilt Swords* in Ivory Scabbards, as it appears from ſeveral Verſes in *Virgil*.

------ *Humero ſimul exuit enſem*
Auratum, mira quem fecerat arte Lycaon
Gnoſſius, atque habilem vagina aptarat Eburna.

And in the beginning of the eleventh Book the ſame Poet ſings thus.

------ *Enſem collo ſuſpendit Eburnum.*

On the middle of the Scabbard they fix'd Stars of Jaſper, as the ſame Author ſhews in his 4th Book.

------ *Illi ſtellatus Iaſpide fulva*
Enſis erat ------

(*xx*) Empreſſes alſo wore the ſame Garment; for *Maro* deſcribing *Livia* her Garment, calls it

------ *Pallam ſignis auroque rigentem.*

Women wore the *Toga* and *Pallium*, and over them a long Garment call'd *Palla*.

But to return to Emperors; they of *Conſtantinople* wore *Purple* Shooes, as *Nicetas* tells us in the Life of *Alexius Comnenus*, where he ſaith, that *Andronicus Comnenus*, when inſtall'd into the Imperial Dignity, was plac'd on a gilded Throne (uſual for Emperors) and had a *Purple Cap* on, which, when he was depoſed, he laid aſide together with his Purple Shooes.

The *Grecian* Emperors wore a Purple *Mantle* ſtud-

ſtudded with Jewels, ſuch as was the Helmet of *Valentinian* the Emperor, as *Ammianus Marcellinus* writes. *Zonaras* tells us in the Life of *Juſtinian*, that it was cuſtomary for thoſe that approach'd the Emperor and the Empreſs, to pay their Homage by Proſtration on the Ground; and that this was done by *Gelimero*, King of the Goths, when he was brought by *Belizarius* his General, who by a Conqueſt o'er that People, recover'd a great part of *Italy*.

(*w*) *Trabea* was a Gown made wholly of Purple, which was worn by Conſuls. *Prætexta* was the Garment of Proconſuls and Prætors: But of this we ſpake before, and therefore ſhall wave an impertinent Repetition. But now, all theſe *Veſtments*, together with the *Magiſtrates*, are quite out of Doors.

The *COMMENTARY.*

(*u*) [Paragauda *or* Palmata, *&c.*]

Paragauda is ſo call'd, either becauſe 'tis the *Grace* or Ornament, and (as it were) the *Gaudium*, or Joy, or *Feſtivity* of a Garment; or becauſe *quaſi* παρὰ *Caudam*, near the Skirt, Extremity, or Borders of a Robe. The Veſtment ſtyl'd *Palmata* was a triumphal Garment, interwoven with Palm and Threads of Gold. *Palm* was an Emblem of Victory, becauſe Conqueſt (like that) ſhrinks and yields to no Preſſures whatever, but ſtoutly bears up againſt all Hoſtility. That theſe *Paragaudæ* were ſilken Veſtures wrought with Gold, and to be worn by none but by Princes and their Families, is clear and manifeſt. *Vopiſcus* writes, that *Aurelian* the Emperor was the firſt that gave them to the Soldiers, whereas before they wore ſtrait Purple ones;

ones; and these *Paragaudæ*, according to the Number of the golden Threads, were call'd *Monolores*, *Dilores*, *Trilores*, &c. even to *Pentalores*.

(*w*) [Trabea, &c.]

This was of three sorts; the first woven all of Purple, which was consecrated to the Gods; the second was *Purple* woven upon white, and this was only for Kings and Consuls; the third was *Scarlet* woven upon *Purple*, and this peculiar to the *Augurs* only, and therefore 'twas call'd *Trabea Auguralis*, the second was call'd *Regia*, and the third *Consecrata*.

(*x*) [*Call'd* Palla.]

According to *Varro* it is so styl'd, *quia palam & foris extat*, and reaches quite down to the very Ground. *Virgil* intimates that it was very long, when he sings thus in the 11th of his *Æneids*.

---- *Pro crinali auro, pro longæ tegmine Pallæ;*
Tigridis exuviæ per dorsum a vertice pendent.

Hence Men of Musick (which some call Fidlers) are said (*trahere Pallam*) by the afore-cited Author, who have in their *Rear* a long Train sweeping the Ground after them. And though this kind of Garment was sometimes us'd by these *Men of Mirth*, yet *Nonius* tells us that it was proper to Women, and was worn by the most vertuous and modest of the Sex. Some derive it ἀπὸ τῆς πάλλειν, *i. e.* from the Motion of its lower Parts, or because 'tis curl'd up in Plaits or Folds sparkling with Jewels. *Ulpian* also reckons it among Female Habiliments.

(*xx*) [*Empresses also wore the same Garment*, &c.]

For the Wife shines with her Husband's Lustre, and the *Honour* of the latter reflects an Esteem

Eſteem and a *Dignity* upon the former. For ſince they are two in one Fleſh, and Sharers in Right both divine and humane, the Law thought it incongruous for one to increaſe, and the other to wane; for the Man to be *vertical* in the higheſt Point of Eminency, and the Woman to *decline*, and not rival him in the ſame Pitch of Glory, eſpecially ſince nothing can be more proper than for a marry'd Pair to partake alike of the *Contingencies* that may happen, be their State an adverſe or a proſperous Fortune.

CHAP. IV.

Of the Manner of ſaluting Emperors.

(y) THEY that ſaluted Emperors kiſs'd not their *Knees*, as the Cuſtom is now a days, no, nor their *Hands* neither; but they kneel'd and touch'd their Purple Garment, and therefore they were ſaid to *adore* it. 'Tis uſual with ſome, even at this Time, to kiſs their Garments whom they honour and eſteem.

The *COMMENTARY.*

(y) *Saluting* with the Ancients was the ſame with *adoring*, which is properly *ad ora movere*, to move towards the Mouth. And this was obſerved in the worſhipping of the Gods; for many ſtanding at a diſtance, and fearing to touch the *ſacred* Deities with their *profane* Mouths, did reach forth their Hands, and then clap'd them to their Lips, and ſo kiſs'd 'em.

And ſo they that ſaluted a Prince were ſaid to *adore* his ſacred Purple, becauſe as ſoon as ever

ever they had touch'd his Purple Robe, they put their Hands to their Mouths, and kiſs'd 'em. And hence (I ſuppoſe) is the Cuſtom of ſaluting with a Kiſs. But though this Ceremony of *Oſculation* was eſteem'd ſuch an Honour, as that none but Domeſticks and Guardians of Princes in ſaluting their Vice-Roys, were ſuffer'd to uſe it; yet in the Reign of *Tiberius*, this Uſage was ſo frequent, that it was forbidden by a Law.

Beſides, from that ancient Rite of adoring, 'tis probable that the Cuſtom of a *Faiſer main* (of kiſſing the Hand) ſo uſual in *Italy*, did ſpring and proceed. Nay, this Mode of kiſſing was not only confin'd to that Part or Member, but through the *Pride* and Inſolence of Dignity and *Grandeur*, it deſcended to the *Knees*; yea ſtoop'd ſo low as the very *Feet* too. *Dio* tells us, that *Pomponius Secundus*, when he was Conſul, and ſitting pretty near the Feet of *Caligula*, cring'd down ſo low as to kiſs them; and *Seneca* informs us, that *C. Cæſar* ſtretch'd out his right *Foot* to be kiſs'd by *Pompey*.

CHAP. V.

Of a Diadem.

(z) A *Diadem* was a little Cap, like one half of an Hand-Ball of the bigger Size, which being put upon the Head, was bound about with a white Swathe. Both Kings and Emperors wore them for Ornaments, our Crowns on our Coins do not a little reſemble them; but now *Diadems* are quite laid aſide.

Empe-

Emperors ty'd their *Belts* with a Jewel (which Belt it ſelf was adorn'd with Gems) as we find that *Charinus* did, who wore Pearls even in his Shooes. *Maximin* the younger wore a Breaſt-plate of Gold and Silver, which was firſt us'd by the *Ptolomy*'s. And (as *Capitolinus* informs us) he made golden and ſilver Swords and Helmets, ſtudded and enrich'd with precious Stones, and ſo did *Gallienus* the ſame. *Herodian* tells us in his 5th Book, that *Macrinus* was the firſt Emperor that wore any of theſe Belts adorn'd with Gold or Pearl; and in his 8th he ſaith, that *Fire*, together with *Rods* of Laurel, were carry'd before Emperors by tall Men of a large Proportion.

The COMMENTARY.

(z) [*Diadem.*]

'Tis call'd by *Suidas*, *Regale Geſtamentum*, the Invention of which *Pliny* aſcribes to *Bacchus*.

The Word is deriv'd from Διαδέω, *circumligo*, to bind about; for it was a white Cincture, encircling the Heads both of Kings and Queens.

(a) [Faſces.]

The Enſigns of Magiſtracy, were a Bundle or a Faggot of Birchen *Rods*, together with an *Ax* wrapt up in the midſt of them. The Rods in Latin were call'd *Faſces*, and the Ax *Securis*. The Reaſon of carrying both theſe before Authority, was to ſignify the Difference of Puniſhments that belong'd to Offenders, the one notorious, and the other petty Malefactors. And the Reaſon why they were wrapt up together, was not only their *Portableneſs*, and Facility of being born, but the appeaſing the Anger of the

the incens'd Magiſtrate, that it might be ſomewhat aſſwag'd in the Time of their unbinding.

CHAP. VI.
Of Horſes.

THE *Horſes* of the Ancients were more ſplendidly *harneſs'd* than ours are now a days; for though they had no *Saddles* nor *Stirrups*, yet they cover'd them with *Tapeſtry*, *Purple* and *Gold*, interwoven and wrought with divers Colours, according to that Diſtich in the inſpir'd *Virgil*.

Inſtrato oſtro alipides, pictiſque Tapetis,
Aurea pectoribus demiſſa monilia pendent.

" The Steeds capariſon'd with Purple ſtand;
" With golden Trappings, glorious to behold,
" And champ betwixt their Teeth the foaming Gold.

Where he ſaith beſides Tapeſtry, that they had *Monilia*, as Roſes, little Bells, and ſeveral other Ornaments made of Gold. And that was the Equipage of *Auguſtus*, which he there deſcribes, though he applies it to the Horſes of King *Latinus*, which it is well if at that Time they were cloath'd with *Leather*.

They had alſo Trappings, which were little *Buckles*, or golden *Roſes*, which adorn'd both the Forehead and other Parts of their Horſes; and they were ſo handſome and becoming, that they are put by a Figure for elegant Orations, which

which are frequently term'd *Phaleratæ.* The *Bits* of their Bridles were for the moſt part of Gold, as *Virgil* intimates in his 7th Book.

---- *Fulvum mandant ſub dentibus aurum.*
" ---- Do champ on Bits of Gold.

He ſpeaks of (*b*) Bridles, and of theſe *Equeſtrian* Ornaments in this following Verſe in the 8th Book.

Frænaque bina meus quæ nunc habet aurea Pallas.
" Two golden Bridles which my *Pallas* hath.

I cannot omit the Mules of *Poppæa*, *Nero*'s moſt beloved Wife, which were girt with Surcingles of pure Gold, nor her delicate Steeds (*c*), which were ſhod, ſaith *Xiphilin*, with the ſame Metal.

The *COMMENTARY.*

(*b*) [*Bridles*, &c.]

Becauſe our Author makes mention of *Bridles*, the curious Reader may ſee them deſcrib'd, and all their Parts in *Rhodoginus* his Antiquities. As for the Ornaments of their Bridles, their Luxury therein muſt be very notorious: For *A. Gellius* mentions a *Brigade* of Horſe very ſplendid in its Equipage, as Bridles, Trappings, and other Accoutrements. And in buying of Horſes, ſaith *Apuleius*, we do not regard their Furniture and Harneſs, the Gold and Silver, the Jewels and Pearls of their *wealthy* Creſts.

The Steed of *Honorius* is deſcrib'd by *Claudian* in the following Furniture.

Tur-

Turbantur Phaleræ, ſpumoſis morſibus aurum
Fumat; anhelantes exſudant ſanguine Gemmæ.

And again, thus he draws him in another Place.

------ *Crine ſuperbus,*
Erecto virides ſpumis perfunde ſmaragdos.
Luxurient tumidæ gemmata monilia collo,
Nobilis auratos jam purpura veſtiat armos.

Their Exceſs and Extravagancy was ſo great in this kind, that it was enacted by Law, that no *private* Perſon ſhould uſurp the *Gallantry* peculiar only to Princes and Emperors.

(*c*) [*Shod with Gold.*]

Suetonius tells us in the Life of *Nero*, that the Shooes of his Mules were all of Silver.

CHAP. VII.
Of the Teſtudo.

THE *Teſtudo* or Animal we are ſpeaking of now, is not that kind of *Tortoiſe* which is commonly known, but a certain ſort of *Snake*, white and ſmall, and *cas'd* with a Shell of the ſame Colour; and *ſhining* (as it were) like a ſparkling Margarite. 'Twas commonly found in *Lydia*, or *Arabia*.

(*d*) They were wont to cut them into certain Slivers, and to cover their Tables or Beds with them,

them, as with Olive-Wood and Ivory. This Creature is not to be ſeen now a days, only the *Eaſt-India Merchants* would make us believe that they ſometimes meet with it.

The *COMMENTARY.*

(*d*) [*They were wont to cut them.*] *Carvilius Pollio* was the firſt that *ſlic'd* them, and cover'd Beds and Cabinets with them, as *Pliny* tells us in the 11th Chapter of his 33d Book. *Seneca* deſcribes the way of adorning with them, in the 7th and 9th Book *de Beneficiis*. [*I ſaw* (ſaith he) *Shells variouſly wrought with nice Curioſity, and purchas'd at great Rates, whoſe pleaſing Diverſity was colour'd into a Reſemblance of true and real ones*, &c.] They were found of that Bigneſs near the Iſle *Mauricia*, that ten Men might have feaſted in one of them. I promiſe you a pretty ſort of Dining-Room, and if the *Diſhes* were as rare as the Place they eat them in, I'll aſſure you 'twas a ſtrange and a wonderful Entertainment. There are ſeveral ſorts of Shells that have treated Gueſts, but we never knew of any that could *hold* them before. Believe me, to be at once the Banquet and the Houſe too, is an high Commendation of the Thing we are ſpeaking of. *Beroaldus* tells us, that thoſe *Teſtudos* the *Chelonophagi* fed on, were ſo vaſt and great, that they cover'd their Houſes with ſome, and *ſail'd* in others as we do in Boats.

CHAP. VIII.
Of Silver Furniture.

(e) THE Ancients had *ſilver* Houſhold-ſtuff as well as we, but far more *rich* and differing from ours in this reſpect, that they engrav'd their *Arms*, and the famous Exploits of their Anceſtry upon them, as *Virgil* informs us in the firſt of his *Æneids*, where he ſaith, that the Veſſels of *Dido* were all of Silver, by which he meant the Furniture of *Auguſtus*.

Ingens Argentum menſis, cælataque in auro
Fortia facta Patrum, ſeries longiſſima rerum
Per tot ducta viros, primaque ab origine gentis.

The *Romans* had but little *Plate* before they arrived to ſuch Grandeur and Majeſty. *Val. Maximus* tells us in his 3d Book, that *Cornelius Ruffinus*, who was twice *Conſul*, and once *Dictator*, and bore thoſe Offices with much Magnificence, was therefore excluded the Senatorian Order, for having ten Pound weight of ſilver Plate (*Pliny* ſaith true) as affording an ill Example of Luxury.

Scipio Allobricus (call'd ſo from the conquer'd *Allobroges*, now the Savoyards) the Brother of *Africanus*, was the firſt that had Plate of a thouſand Pound weight. At length *Rome* grew ſo luxurious, that there were (f) made 500 Chargers or Diſhes, every one of which was of an hundred Pound weight, which Sum amounts to five hundred thouſand Crowns. From hence it is eaſy to gueſs how many Chargers, Baſons, Trenchers, and other Utenſils there were of a leſſer

leſſer value than of an hundred Pound. Certainly there muſt needs be abundance, and thoſe amounting to many hundred thouſand Crowns. We can find now a days but a few Diſhes of an hundred Pound weight.

They made their Chargers ſo large and capacious, that leſs Diſhes might be contain'd in them. But theſe are nothing compar'd to o-others; for *Druſilanus Rotundus*, the Servant of *Claudius*, had in his Time a *Quinquegenary* Charger, which was valu'd at 5000 Crowns; for the making of which he built a Shop on purpoſe, and the Fellows of them (which were eight hundred) were 58 Pound weight a piece. I cannot forbear telling you, that when *Carthage* was taken, there was not in that City above 4470 Pound weight of Silver.

They us'd formerly *ſilver Cups*, into which were inſerted little *Images* and *Jewels*, as it evidently appears from the fifth Book of *Virgil*.

Cymbiaque argento perfecta atque aſpera ſignis.
" A ſilver Cup made like a Boat,
" Rough with Pictures, wherein doth float
" Good racy Wine ----

Thoſe Cups were made in the Form of a (*g*) Boat, which the Latins call *Cymba*. The Images about it he calls *Signa*.

Cratera impreſſum ſignis.
" A ſilver Bowl with Images adorn'd ----

They were ſtudded with *Gems*, as may be gather'd from the firſt Book of the ſame Author.

Hic Reginæ gravem gemmis auroque poposcit,
Implevitque mero, pateram -----
" A Golden Bowl that ſhone with Gems divine,
" The Queen commanded to be fill'd with Wine.

Yea, they had *Cups* all of Jewels. But theſe kind of Utenſils are not to be found now a days, but in a few Houſes; and 'tis well they are not, for 'tis an Argument of Temperance and of great Modeſty.

The COMMENTARY.

(*e*) [*Furniture of Silver*, &c.]
He may well ſay [*Silver*] for there was but little mention of *Gold* among the Ancients, conſidering their Riches ſo much celebrated by Authors, and leſs among us, conſidering the Opulency of the World at this Day; for every one in reckoning up his Wealth and Subſtance, computed his Worth and Value in Silver. In our raſher Addreſſes to the Goddeſs *Fortune*, the firſt Word is uſually *Gold! Gold!* But in all our Accounts, both publick and private, we tranſact all things by Sums of Silver.

(*f*) *There were* 500 *Chargers*, &c.]
Budæus de Aſſe mentions ſome ſilver Diſhes of a vaſt Price, and concludes that Age to be a great Admirer of *Sculpture*, wherein the engraven Utenſils of *Lucius Craſſus* were valu'd at 150 Crowns, inſomuch that he confeſs'd, that for *Modeſty* ſake he durſt not uſe them.

We do not ſay that *no golden* Veſſels were in uſe among the *Romans*, but only averr that they were

were very *rare*. But among the *Medes* and *Perſians*, nothing was more frequent than that *Metal*; for we read that *Cyrus* had an Houſe of Gold, and that other Kings of *Perſia* had a Vine in their Chamber of the ſame Metal, and that groaning under Cluſters of precious *Jewels*.

(g) [*Cups made in faſhion of a Boat*, &c.]

Such was that which *Sol* gave to *Hercules*, the adulterous Iſſue of *Jupiter* and *Alcmena*; it was ſo large and capacious, that you might *ſwim* in it as well as *drink*, and 'twould ſerve for a *Ship* as well as for a *Goblet*.

Not unlike this were the *Trullæ*, which *Alciat* ſaith were Veſſels to drink Wine in, deep and oblong like a little *Boat*, and *Juvenal* tells us they were made of Gold.

------ *Laudare paratus,*
Si Trulla inverſo crepitum dedit aurea fundo.

'Tis ſaid that *Ptolomy* fill'd a thouſand Gueſts with as many golden Cups, changing his *Goblets* as oft as his *Meſſes*. And 'tis reported that *Antonius* the Triumvir, us'd golden Utenſils in his obſcene Concerns.

[*Cups all of Jewels*, &c.]

Hence (ſaith *Seneca*) in the 9th Chap. of his 7th Book *de Beneficiis*; I ſaw Utenſils of Cryſtal, whoſe Brittleneſs doth enhance their Price and Value. Hence the Phraſe *Gemma bibere*, i. e. To drink in Cups made of Jewels, in *Virg. Geor.*

Ut Gemma bibat & Sarrano dormiat oſtro.

"To drink in Jewels, and in Purple ſleep.

Hence that of *Lucan.*

------- *Gemmiſque capaces*
Excepere merum ------

(p) ------ "Their Wine they did receive
"In huge capacious Gems ------

And that of *Naſo.*

In Gemma poſuere merum ------ i. e.
"They put their Wine in Gems ------

CHAP. IX.

Of Sellers of Oil, Wine, and other Liquors by Meaſure.

THE *Romans* ſold Oil and Wine, Vinegar and Honey, and other Liquids by Meaſure, in a certain *Horn*, capable of holding one, two, or three Pounds. This Horn was mark'd on the Out-ſide with a Circle drawn about it, which Line did denote and ſignify a Pound.

In the Middle they mark'd Ounces of *Meaſure*, but not of *Weight*. They *meaſur'd* Liquids, and did not *weigh* them by Pounds or Ounces, as *Galen* tells us in his firſt Book of Compoſition of Medicines; who ſaith it was a thing very uſual in the City of *Rome*. Hence that of *Horace.*

------ *Cornu ipſe Bilibri*
Caulibus inſtillat veteris non parcus aceti.
"From Horn of two Pound weight, he Drop by Drop
"Diſtill'd upon the Colewort Sallet's Top, With

" With his own Hand, but he would never ſpare
" To dowſe it o'er with his dead Vinegar.

The *COMMENTARY.*

[*Horn of two Pound weight*, &c.]

He underſtands a little Caſket made of Horn, containing that quantity, or (according to others) a Pint and half. For 'tis obſervable what *Galen* ſaith in the afore-mentioned Book, that Phyſicians formerly us'd Inſtruments made of Horns, and made them ſerve alſo for Cupping-Glaſſes.

CHAP. X.

Of the Manner of Eating us'd among the Ancients.

(*h*) 'TIS a great Diſpute whether the Ancients did eat *twice a Day* or not; in regard we find frequent mention made of *Suppers*, but never of *Dinners*; however, we muſt conclude in the affirmative, that they had both theſe Meals. 1. Becauſe *Cicero* in the 5th of his *Tuſculan* Queſtions, tells us, that *Plato* wonder'd when he came firſt into *Italy*, that the Inhabitants of that Country eat *twice* a Day. 2. Becauſe famous is that Saying of *Alexander* the Great [*That a moderate Dinner is a good Preparatory to an enſuing Supper.*] 3. Becauſe 'twas a great Controverſy among *Phyſicians*, whether is beſt, a little Dinner or a Supper? So that 'tis clear from hence, that they had their Repaſts

twice a Day; yet after another *manner* of way than we have now.

For they *dreſs'd* nothing in the Morning, neither did they of the ſame Family eat in *common* at a ſet Meal, but every one did eat at any time as he pleas'd, whatever he found in the Pantry or Cupboard; into which they put (laying up in ſtore for the whole Year) not only Cheeſe, Olives, Salts or Salt-meats, but ſeveral kinds of Pickles, and (as *Columella* tells us) many ſorts of Herbs. In the Evening they provided a *Supper*, for the Word [*Cœna*] *i. e.* κοινῆ in Greek, which is *communis* in Latin, denotes an eating or *commoning* together.

Pliny the younger, ſaith, that his Uncle was wont to eat ſparingly, and that a ſlender kind of Diet (after the way of the Ancients) at Noon, but to ſup more plentifully at Night. Their Supper-time was the ninth Hour, *i. e.* at three of the Clock in the Afternoon, at the time of the Æquinox, according to that of *Martial.*

Imperat extructos frangere Nona toros.

They ſupp'd in the Winter at the *firſt* Hour of the Night, as may be gather'd from a Letter of *Pliny* the younger to his Friend *Macer.* In the Morning every one eat as he had an Appetite, or as his Stomach ſerved him. We never read of any Invitations to Dinner, but only to Supper.

(i) 'Tis pretty to apprehend their Poſture of lying at the Table, which I think could not be underſtood, were it not from ſome Marble *Triclinia*, which are yet preſerv'd. They were wont to eat at a *round Table*, one half whereof was taken up with three Beds, ſupported with three Feet, beau-

beautify'd with Gold, Silver, Ivory, and other rich Ornaments; and theſe were cover'd with Tapeſtry or Purple Carpets. They ſat upon theſe Couches with their Feet extended, according to the length of the Beds, but ſo as their Bodies or Breaſts were rais'd up towards the Table which was pretty large. Every Bed did conveniently hold two, one *lying*, as Men did, and the other *ſitting*, as Women, as may be gather'd from the firſt Chapter of the fifth Book of *Val. Maximus*. And becauſe every Table had *(k)* three Beds, therefore the Eating-Room was call'd *Triclinium*, from τρεῖς, which is Greek for a Bed. *Martial* tells us that there could but nine ſit at one Table, which *(l)* repreſented the Letter C, call'd in Greek *Sigma*. Every one did eat with his Trencher in his Lap, the Table being deſign'd for no other uſe, but to ſet Meat and Drink upon; thoſe Tables were very dear: *Pliny* tells us that *Cicero* had one which coſt him 1200 Crowns. *Tertullian (de Pallio)* ſpeaks of one that coſt 5000 Crowns, and of that Value was the Table of *Aſinius Pollio*; theſe Tables were round, and were made of *(m)* *Citron-Trees*. Some have given as much for them as would have purchas'd an Eſtate.

We, in Imitation of our Saviour, after the manner of the Hebrews, do ſit at our Meals: The moſt honourable Place at Table was next the *Wall*; for the Seat of King *Saul* is ſaid to ſtand there, in the 20th Chapter of the firſt Book of *Samuel*. The Diſhes on the Table had Supporters under them. *Javolenus* tells us, that if any *Corinthian* Diſhes were given by Legacy, the Stands were in Law likewiſe ſuppos'd

to be given with them. And 'tis the Anſwer of *Ulpian*, that if any Diſhes were at any Time bequeath'd, we muſt not only underſtand thoſe that *held* our Meat, but thoſe alſo upon which they *ſtood*.

They were wont to ſup with their *Gates* open in the Hall, which was a large Room that received you at the firſt Entrance, before you came to the Porticos or Galleries, to wit, that the *Cenſors* (*n*) paſſing by, might obſerve, whether they exceeded in their Diet the Allowance of the Law.

Among other Things it was enacted, that no *Fowl* ſhould be brought to the Table but a ſingle *Hen*, and that not cramm'd neither (as *Pliny* reports) and alſo that no Man ſhould expend at one Supper above an hundred (*o*) *Aſſes*, *i.e.* about ſix Shillings and three Pence of our Money. Afterward the *Licinian* Law allow'd three hundred, and of dry'd Fleſh and Salt-Meats a certain Quantity; and the Reaſon was, that the publick *Neceſſities* and Wants might be ſupply'd. However, there were but very few that obſerv'd theſe Edicts; for *Clodius Æſopus*, a Tragedian, after vaſt Gains, made a ſumptuous Feaſt, wherein abundance of Birds imitating (like Parrots) human Voices, and bought at very great Rates, were eaten and devour'd. He ſpent in theſe kind of Fowl (according to *Tertullian*) a thouſand Crowns. *Pliny* thinks more, *viz.* fourteen thouſand. The Son of this Man, Heir to his Father's *Luxury*, made once a great Supper; he gave to every Gueſt over and above, a *Margarite* diſſolv'd in Vinegar to be drank.

Hor-

Hortenſius the Orator was the firſt that kill'd a *Peacock* to be eaten, but *Marcus Auſidius Lucro* was the firſt that order'd it to be ſtuff'd and cramm'd; whoſe Revenue ariſing from thence, amounted to ſixty thouſand *Seſterces*, almoſt 500 *l.* But I am afraid the *Luxury* of our Age exceeds the *Extravagance* of former Times.

The moſt honourable Gueſt ſat in the *middle* of the Table, as *Virgil* intimates, when he ſings,

----- *Aulæis tum ſe Regina ſuperbis,*
Aurea compoſuit ſponda, mediamque locavit:
----- "The Queen already ſate
"Amidſt the *Trojan* Lords in ſhining State,
"High on a golden Bed ----

We may gather as much from *Saluſt*, whom *Servius* quotes; for he ſaith the Conſul ſat in the middle of the Table, and the reſt ſat in order on both Sides.

There was Water brought to waſh their Hands, and Bread in a Basket, according to that of the Poet,

Dant famuli lymphas manibus, cereremq; caniſtris
Expediunt, tonſiſque ferunt mantilia villis.
"Then Caniſters with Bread are heap'd on high,
"Th' Attendants Water for their Hands ſupply;
"And having waſh'd, with Velvet Towels dry.

and after that their Meat. It is to be obſerv'd that their Napkins were rough, and had a great Nap upon them like Velvet, the better to wipe and dry their Hands.

In

In the firſt place were ſet two new lay'd Eggs to be ſupp'd up, from whence came the Proverb *ab Ovo ad Mala*, from the Beginning to the End, becauſe Apples were brought laſt. Every one had with his Eggs a *Lettuce*, which formerly was eaten at the *end* of Supper, but afterward they eat it at the *beginning* of it. Hence that Query of *Martial*,

Claudere quæ quondam Lactuca ſolebat Avorum,
Dic mihi cur noſtras inchoat illa Dapes?

i.e. "Tell me why Lettuce we i'th' firſt place eat,
"Which formerly was at Fag end of Treat?

Every one with his Lettuce had three *Snails*, as *Pliny* informs us in an Epiſtle to *Septimius*, in theſe Words, *viz.* [*There was provided for every one, a ſingle Lettuce, three Snails, and two Eggs, and a kind of Liquor made of Grain, Wine, and Snow, call'd* Alica] a ſort of Beverage (like Ale) made of Corn, which they drank with Wine made (*p*) of Honey, and cool'd with Snow, into which they put their (*q*) Veſſels of Wine and *Mulſum*.

(*r*) *Athenæus* writes that there were Taverns at *Rome*, wherein they kept *Snow* all the Year. They laid it under Ground in Straw or Chaff, and ſo it was ſold to any body for the cooling of their Wine. This Practice was alſo in uſe among the *Grecians*, though *Macrobius* ſaith it is very noxious to the Stomach. They ſet their Wine upon the Table, as do the *Venetians* at this Day.

Theſe things which we have hitherto mentioned, were Preparatories (as it were) and done before Supper. Afterwards were brought ſeveral ſorts of *Fleſh-meat*, according to every one's abili-

ability. *Pliny* mentions Oiſters, a Sow's Paps (a great Dainty.) *Macrobius*, in the thirteenth Chapter of the third Book of his *Saturnalia*, deſcribing a remarkable Supper, ſaith, that at *Lentulus* his Inſtalment to be Prieſt of *Mars*, there were three Rooms ſpread with Ivory Beds. Before Supper they brought in Urchins, raw Oiſters, as many as they could eat, and a kind of Shell-fiſh, call'd *Palours* (Paloridas) together with a Thruſh and a well cramm'd Hen; another Diſh of Oiſters, with Acorns, Dates, Cheſnuts black and white, a kind of Fiſh called *Glycomeridas* (moſt delicate Meat, but now altogether unknown) together with little Figs, and Shell Fiſh call'd *Purples*.

In the Supper it ſelf were *Sumina* (*i. e.* Sows Teat) ſowc'd Hog's-cheek, Brawn, a Bisk of all ſorts of Fiſh, Ducks, ſtew'd Teal, roaſted or broil'd Fowl, Hares, and that fine ſort of Bread made at *Picenum*. The ſame Author adds, that *Cincius* complain'd they had brought a *Trojan Hog* to the Table, intimating thereby, that the *Romans* brought a Swine to the Board, big with as many Animals, as the *Trojan* Horſe was with Men, and ſo would be as fatal to them, as they were to it. According to that of *Seneca*, Gluttony or the *Gullet* killed more than the *Sword*.

The Ancients did furniſh two Tables, or had two Courſes, as we have, one of Fleſh, and the other of Fruit; when they had done with the former, they removed the firſt Board, and ſpread the ſecond; for ſo ſome underſtand that Place of *Virgil*.

Poſtquam

Poſtquam prima quies epulis, menſæque remotæ.
" Now when the Rage of Hunger was appeas'd.

On the ſecond, or at the latter Courſe, they ſet on Apples, Grapes, Figs and Nuts, according to that of *Horace*, Sat. 2.

——— *Tum penſilis uva ſecundas,*
Et Nux ornabat menſas cum duplici Ficu.
i. e. " Dry'd Grapes and Nuts his ſecond Courſe were made,
" And double Figs were on the Table laid.

The Grape they us'd at ſecond Meſs was the *Purple*, call'd by the Lombards, *Roſſale*, a Fruit of a moſt delicious Taſte; and alſo the *Duracina*, which was of a more ſolid Subſtance, but had little Moiſture. They were wont to hang them upon Sticks, where being *perch'd* for a while, they brought 'em to the Table. They brought alſo at ſecond Courſe a huge kind of Grape (like a Cow's Teat) call'd *Bumaſta*, witneſs *Virgil* in his *Georgicks*.

Non ego te Diis & Menſis accepta ſecundis
Tranſferim Rhodia, & tumidis Bumaſta racemis.
------- " The Rhodian Grape
" In ſecond Services is pour'd to Jove,
" And beſt accepted by the Gods above.
" Nor muſt *Bumaſtus* his old Honours loſe,
" In length and largeneſs like the Dugs of Cows.

'Twas call'd *Bumaſta*, from Βῦς, a Cow, and Μαστὸς, a Teat, becauſe it was plump and turgid, like the Udder of that Animal.

They eat alſo the *Rhodian* Grape, which is not known now a days, unleſs that be it which

we call *Zibeba*: With Grapes they had all other kind of Fruits, and over and above, a pretty ſort of Viand call'd *Scriblita*, which we may engliſh a *Tart*. Hence *Martial*.

——— *Menſis Scriblita ſecundis.*

Athenæus tells us, that at great Feaſts they had Hares and Thruſhes, Weaſels and Olives. They had Olives both in the *Van* and *Rear* of their Suppers, according to the Epigram.

Inchoat atque eadem finit Oliva dapes.

Tertullian de Anima ſaith, they concluded their Meals with *Roaſt-meat*; but I do not find this any where elſe. All theſe kinds of Viands which we have mentioned, were not brought confuſedly to the Table, but every Diſh had one *Lettuce*, two *Eggs*, and four *Olives*.

The moſt honourable Perſons were moſt often drank to. *Homer* obſerves, that *Achilles* eating at *Agamemnon*'s Table, had as much more Meat on his Trencher as any of the reſt: The ſame was allow'd to the *Firſt-born* among the *Hebrews*. And 'tis here to be obſerv'd, that they us'd *Spoons* in eating of Eggs and Snails. Hence *Martial*, ſpeaking of that kind of Utenſil, ſaith.

Sum Cochleis habilis, ſed nec minus utilis Ovis,
Numquid ſcis, potius cur Cochleare vocer?

i. e. "I'am fit for Snails, and fit for Eggs and Clary,
"What, would you know why I'm call'd *Cochleare?*

There

There was another Vanity that attended their Meals, and that was, that their Junkets or Sweetmeats, were pompously brought in with the Solemnity of a *Flute*; for *Macrobius* tells us, that it was observ'd, that when the Emperor *Severus* was at Supper, among other Delicacies, his *(s) Acipenser* (by some a Sturgeon) was brought to the Table by *crowned* Servitors, and those attended on by a Noise of *Musick*.

And now I have mentioned *Emperors*, I cannot but tell you how they were wont to pare their Apples with their own Hands. *Nicetas* relates in his 6th Book, that when 'twas told to *Manuel Comnenus* the Emperor, as he was about to eat, and was paring with his Knife a Peach, that the *Persians* had attack'd and set upon his *Purveyors*, he immediately threw away his Peach, and presently taking Arms, he mounted and went away.

Neither can I omit that noble kind of *Liquor*, so famous among the Ancients, of whose very *Name* these latter Ages are utterly ignorant. It was a Liquor that came first from the Intrails of the Fish *Garus* (a kind of Lobster) afterward of a *Mackarel* macerated and beaten together with Salt, from whence flow'd out this Juice or Moisture, wherein they were preserv'd sweet a whole Year, and then brought to the Table as a delicate Dish, and a most precious *Pickle*. *Pliny* reports, that no *Liquids* almost, unless *Ointments*, began to grow into greater Esteem, insomuch, that in his Time, two Gallons were barter'd for a thousand Sesterces, which is between seven and eight Pounds.

There was also another kind of *Liquor* (not much unlike this) which they call *Muria*, which came

came from the Fiſh call'd *Tunny*, pounded and *macerated* together with Salt; 'twas valu'd at a very high Rate, and was very uſeful (and ſo was the other) for the *ſopping* of Bread, and making it go down the better.

Ulpian ſaith that there are ſome Liquors which are not to be eaten or drank, but in or with which we uſually eat our Meat, as Oil and *Garum* (a Sawce or Condiment made of ſalted Fiſh) *Muria* and *Honey*. There are other Liquids which now ſupply the room of theſe, as *Caviare* and *Botargo*.

At their more ſolemn Entertainments, they were wont to introduce an *(t) Harper*, or a *Comedian*, towards the Concluſion of their Feaſts, for the Diverſion of the Gueſts, as may be gather'd from a Letter of *Pliny jun.* to *Septitius Clarus*.

The COMMENTARY.

(h) [*A Diſpute whether they eat twice a Day, or not*, &c.]

There are many Authorities to prove that the Ancients had no Dinners. *Servius* tells us on the 4th of the *Æneids*, that Dinners were not in uſe among them. *Caſſiodorus* ſubſcribes to his Opinion, and ſo doth *Pomponius Sabinus* in the Life of *Galen*. But *Bodinus* upon *Oppian* (*de Venatione*) and *Cælius Rhodoginus* in his Antiquities, *cap.* 54. and *Philander* on the fifth Chapter of the ſixth Book of *Vitruvius*, do much oppoſe it. We read in *Horace* of *Solidus Dies*, i. e. *Integer a Cibo*, whole, entire, and not interrupted by Meals, whereupon it ſeems that they faſted till Night.

(i) [*Pretty*

(i) [*Pretty hard to apprehend their Poſture at Table*, &c.]

Each Bed contain'd three Perſons, ſometimes four, ſeldom or never more, except at ſolemn Feaſts. If *one* only lay upon the Bed, then he reſted the *upper* Part of his Body upon his left Elbow, the *lower* lying at length upon the Bed. But if *many* lay upon the Bed, then the uppermoſt lay at the Bed's head, putting his Feet behind the ſecond's Back, and the ſecond reſted his Head on the other's Boſom (there being a Cuſhion between) and laid his Feet behind the third's Back, and ſo lay the third and fourth, *&c.* after the ſame manner. You may ſee an exact Deſcription of their *Accubation* in the ſixth Chap. of the firſt Book of *Lipſius* his *Saturn. Serm.*

(k) [*Taken up with three Beds*, &c.]

We mean not thoſe *cubiculous* Pallets, whereon we repoſe and ſleep in the Night, but thoſe *diſcumbitory* Couches, upon which they loll'd when at their Repaſt; for there were three, and ſometimes two of theſe about the Table, on which the Gueſts did ſit.

(l) [*Repreſented the Letter* C. &c.]

Sometimes this *Table* was made in the Faſhion of an *Half-moon*, the one Part thereof being cut with an Arch or Semicircle, and then it was called *Sigma*, in regard it much reſembled that Letter, which, as it appears by certain Marble Monuments, was formerly made like a *Roman* C. Hence that of *Martial.*

Accipe lunata ſcriptum teſtudine Sigma.

The Conjecture of ſome why they cut their *Tables* in that Form, is this: It is agreed on by moſt Authors, that in the ſemicircular Tables, the

the one Quarter was reſerved void from Gueſts, that the Waiters might have convenient room to attend. Thereupon it ſeems not improbable that this ſtrait Line was made for the Servitors.

(m) [*They were made of Citron-Trees*, &c.] *Pliny* ſaith nothing could be more precious than theſe Citron-Trees. *Martial* prefers that Wood before Gold.

Accipe ſælices, Atlantica munera ſylvas,
Aurea qui dederit Dona, minora dabit.

Cicero is ſaid to have to have one that coſt him twelve thouſand and fifty *Philippei*, i. e. a golden Coin of *Philip* of *Macedon*; and *Aſinius Pollio*, one that ſtood him in twenty thouſand; and *Seneca* tells us of one that was purchas'd at thirty thouſand Crowns.

(n) [*That the Cenſors might obſerve*, &c.] It was the Duty of thoſe Officers to reſtrain Luxury, wherefore *Caius Fabritius Lucinus*, and *Quintus Æmilius Papus*, convented *Pub. Cornelius Ruffinus* before the Senate, becauſe he had ten Pounds of Gold and Silver in order to a Supper.

There are many Examples to ſhew that too great Luxury and exceſſive Delicacy was criminal among the *Romans*; A great Penalty was laid upon *Marcus Æmilius Porcina*, for building a Farm houſe a little too high and lofty.

This virtuous and frugal People deſir'd to live thriftily and ſparingly, not only in publick, but in private alſo, and affected not only to be good *Citizens*, but good *Houſholders* too. By private Luxury and Extravagance at *home*, they gueſs'd at the Adminiſtration of Matters *abroad*. A Man's Management of his *own*, will give a ſhrewd

ſhrewd hint how he orders and diſpoſes of the Things of *others*. A too plentiful Condition is ſuſpected to *detach* from the Fortune of others, and ſeems to carry along with it a ſhew of Tyranny; for in a City govern'd by *Democracy* or *Oligarchy*, *i.e.* by popular Voices, or by the Will of a few, 'tis eaſy to imagine that the Inhabitants will endeavour rather to out-ſhine each other in Riches and Grandeur, than in Piety and Virtue: Wherefore *Valerius Publicola* was cenſur'd for placing his Houſe in the Palace.

Beſides, 'tis beneficial to the Publick not to ſquander away Eſtates through Pride or Prodigality. Hence *Rutilius Rufus* was confin'd to a Rule, and ſtinted in his Buildings; and *Lycurgus* enacted, that the Roof of their Houſes ſhould be finiſh'd only with an Ax or Hatchet, and their Floors with a Saw. Hence ſprang their *Appian* Laws, their *Sumptuarian* about Expences, *Veſtiarian* about Cloaths, and ſeveral others about leſſening Dowries, Funeral Charges, and the like.

(o) [*An hundred Aſſes*, &c.]

Our Author means the *Fannian* Law; for *C. Fannius* being Conſul, put forth an Edict for the moderating Expences, allowing none to ſpend more than ten *Aſſes* at an ordinary Feaſt; but upon more ſolemn Occaſions he allowed an hundred, and ordain'd that no other Fowl ſhould be dreſs'd but a ſingle Hen, and that not fatted for the Purpoſe neither.

(o) [*Veſſels of Wine and* Mulſum, &c.]

Ulpian calls them *Promulſidaria*, from *Promulſis*, a pleaſant kind of Drink temper'd with new Wine. This Liquor ſtyl'd *Mulſum* (which may be

be ſtyl'd *Metheglin*) was in great requeſt among the *Romans*, which the Emperors in Triumph beſtow'd on their Soldiers. *Martial* commends this *Mulſum* that is made of *Maſſick* Wine and *Attick* Honey.

Tam bene rara ſuo miſcentur Cinnama nardo,
Maſſica Theſeis quam bene vina favis.

And in another Diſtich, *viz.*

Attica Nectareum turbatis mella Falernum,
Miſceri decet hoc a Ganymede merum.

He ſo extolleth this Liquor, that he thinks it only worthy to be mix'd by *Ganymede*, and to be only drank with *Ambroſia*.

Dioſcorides tells us, that the beſt ſort of this Drink is made of old Wine and new Honey. Hence that Proverb among the Epicures. *Mulſum quod probe temperes miſcendum eſſe novo Hymettio & Falerno vetulo*] The Reaſon is, becauſe they are of a different Nature, Wine being moiſt, and Honey dry. And therefore thoſe Parts of the Body which are to be *moiſtened*, are to be *refreſh'd* with the one, and thoſe that are to be *dry'd*, are to be *rubb'd* with the other; ſo that length of Time taking ſomewhat from both, the Wine is *purer*, and the Honey *dryer*; ſo that the latter is robb'd of its *Juice*, as well as the former is freed from *Water*.

'Tis reported that ſome have arrived to a very great Age, by the mere Nouriſhment of this kind of Juice, without the Aſſiſtance of any other kind of Food; as *Pollio* the *Roman*, who lived about an hundred Years, and being ask'd by *Auguſtus*, how he was ſo vigorous both in Soul and Body, made anſwer, *intus mulſo, foris*

oleo, i. e. He warm'd his *Corpuſculum* with *Mulſum within*, and made it ſhine with *Oil without.*

(q) [*Wine made with Honey*, &c.]

We may term it *Vinum mellitum*, Wine ſweet and luſcious, and temper'd with Honey, ſuch as was *Mulſum*, or οἶνον μελι, which we ſpake of before. Some make this Difference between them; the latter is comprehended under the Name of Wine, but not the former; though *Dioſcorides* and *Pliny* uſe them promiſcuouſly for one and the ſame Liquor.

(r) [*To cool their Wine with Snow*, &c.]

The Ancients had little ſilver Colendars, through which they were wont to ſtrain their Snow, which they kept till Summer, to *chaſten* their Wine. And thus they quaff'd Ice, and turn'd the *Penance* of the Mountains into the *Pleaſures* of their Palates. The Veſſel they prepar'd their diluted Wine in, was call'd *Colum Nivarium.* The poorer ſort us'd Linen Sacking, according to that of *Martial.*

Setinos moneo noſtra nive frange trientes,
Pauperiore mero tingere lina potes.

In which Diſtich the Poet doth not obſcurely hint, that *Strainers*, through which they *percolated* Snow to cool their Wines, were us'd by the curious and better Sort, and were much dearer than Linen Sacking. Hence the ſame Poet ſings elſewhere,

Cæcuba ſaccentur, quæque annus coxit Opimi
Condantur parco fuſa Falerna cado.

(s) [Acipenſer, &c.]

It ſeems to be inferrible from the 71ſt Chap. of

of the 9th Book of *Pliny*, that this kind of *Animal*, of great Eſteem formerly, was of no Account in that Author's Time, which yet *Martial* his Contemporary renders dubious, in the 13th Epigr. of his Book.

Ad Palatinas Acipenſera mittite menſas,
Ambroſias ornent munera rara dapes.

Where the Poet jerks the *Luxury* of his Age, and tacitly reproves it for tranſlating ſo *precious* a Fiſh to *private* Boards, which was a Diſh fit only for the more *ſplendid* Tables of Gods or Emperors.

Athenæus thinks this *Acipenſer* to be that kind of Fiſh which we call *Lampreta*, a *Lamprey*, and the Ancients *Muræna*, which was much deſir'd at their Tables, inſomuch that *Caius Cæſar* had it at his triumphal Suppers. *Feneſtella* was the firſt that gave them the firſt Place at their Tables. They were ſent to *Rome* from the *Sicilian* Sea, becauſe they were eſteem'd the beſt, and therefore the *dearer*, as *Juvenal* intimates.

Virroni Muræna datur, quæ maxima venit
Gurgite de Siculo ------

And they are eſteem'd more delicate, when they are taken pregnant and big with young, as may be collected from the 8th Satyr of the 2d Book of *Horace*.

Affertur Squillas inter Muræna natantes,
In Patina porrecta: ſub hoc, Herus, hæc gravida inquit
Capta eſt, deterior poſt partum carne futura.

" Enter a Lamprey large, ſwimming as 'twere
" Amidſt a Shoal of Shrimps; on which *Min Heer*
" Cries

" Cries, Note, this Fiſh was big with young when caught,
" It had not otherwiſe been worth a Groat.

(*t*) [*Introduce an Harper or Comedian*, &c.] 'Twas an ancient Cuſtom to *ſweeten* their Entertainments with variety of Delights. At *Trimalchio*'s Feaſt in *Petronius*, there was nothing but Noiſe and harmonious Din; there were all kind of Revels and ludicrous Sports, as Playing and Fidling, Piping and Jeſting, Buffoons and Mimicks, and ſly *Hocus* with his jugling Trinkets. Neither did their Luxury conſiſt only in this, but their *Meſſes* came in *dancing* (as it were) at the Sound of Muſick.

Ammianus tells us, that when exquiſite Delicacies were brought in, the whole Houſe rung again with melodious Accents. Nay, the Carvers diſſected and cut up their hollow Birds, with certain Flouriſhes and *Geſticulations* of Hand, which were agreeable to the Notes and Sound of Inſtruments, as you may ſee in *Petronius*.

CHAP. XI.

Of Military Cuſtoms us'd by the Ancients.

THE Ancients in all their warlike Expeditions had but two Standards, one for the *Cavalry*, of a Sky-colour in honour of *Neptune*, God of the Sea; becauſe in (*u*) giving the Name to *Athens*, he firſt introduc'd the Uſe of Horſes, which was utterly unknown before to Men: The other for the Foot or *Infantry*, which was of a roſy Colour, as *Servius* informs us in the be-

beginning of the 8th Book of the *Æneids*, because that Flower sprang out of the Earth, and hath a fragrant Smell.

Their Standards were not of the same Fashion with ours, but were four-square, because they were in four Legions, consisting of seven thousand Foot, as *Plutarch* tells us in the Life of *Romulus*. And this Banner was of Silver, though *Dio* saith it was of Gold; and they were wont to cover it in a little Case of Wood, to defend it from the Weather; otherwise they carry'd it fastned to the Top of a Spear, made in Form of a Cross, which was the military Ensign of the Christian Legion. This was first invented by *Caius Marius*, and afterward was us'd for the Arms of the Empire.

(*x*) There were ten Bands of Soldiers (call'd *Cohortes*) in every Legion, and every Cohort or Band consisted of 555 Foot, except the first, which consisted of 1105, from whence 'twas call'd *Millenaria*, or (as others word it) *Militaria*. (*z*) The Eagle was carry'd in this Cohort, and the Bearer of it was styl'd *Aquilifer*, which we corruptly call *Alfiero*. The rest of the Bands or Cohorts had military Ensigns in Fashion of *Torch-Bearers*, who accompany'd the Cross with Tapers (for they set Candles upon it, as an Emblem of the Christian Militant Church) and the Enemy had (*b*) Dragons on Cloth of Silver, which, swell'd with the Wind, would seem to move. Some had the Head of a Lion or Bear, or some other Animal upon them, and the (*b*) Pictures of *Right-hands* join'd, as an Emblem of Concord and Unity in an Army. Our Countrymen have invented Standards of Colours and Ensigns.

These military Standards are now no where in use, but only some Footsteps of them are to be seen in Churches. The Emperor had a Banner call'd (c) *Labarum*, which was four-square, and woven on every Side, and fastned to a Spear, and so carry'd before his Person. As we guess now by the *Cornicines*, so they did formerly by the Sight of the Standard guess at the approach and nearness of the Emperor.

The COMMENTARY.

(u) [Neptune *giving the Name to* Athens, &c. *introduc'd the use of Horses.*]

So *Servius* on the first Georgick of *Virgil*, who tells us that there was a shrewd Contest betwixt *Neptune* and *Minerva*, about imposing a Name on the City of *Athens*; wherefore *Jove* being in the middle of twelve Gods, *Neptune* struck the Rock with his Trident, and there sprang up immediately a Creature call'd an *Horse*. Afterward *Minerva* smote the Earth with her Spear and there presently started up an *Olive-Tree* with Berries, which because it seem'd to their *Godships* to be most beneficial, therefore *Minerva* is said in the Judgment of the Deities to have nam'd the City. But *Baptista Pius* reprehends *Servius*, and saith they are much mistaken, that think that an Horse started up in that Contest; for it was not at *Athens*, but in *Thessaly* or *Thrace* (the use of that Beast being unknown and wanting) that *Neptune* smote the Earth with his Trident, and there immediately leap'd up two Steeds, *Scyphus* and *Arion*; and to this we may refer that Distich of *Virgil*.

------ *Tuque o cui prima frementem*
Fudit

Fudit equum magno tellus percuſſa Tridente,
Neptune! ------

" And thou, whoſe Trident ſtruck the teeming
Earth,
" And made a Paſſage for the Courſer's Birth.

And *Lucan* ſeems in his 6th Book to be of the ſame Opinion.

Primus ab æquorea percuſſis cuſpide ſaxis,
Theſſalicus ſonipes, bellis feralibus omen,
Exiliit ------ i. e.

" Here the firſt Horſe for War ſprung from a
Rock,
" Which mighty *Neptune* with his Trident
ſtruck.

(*w*) [*Horſe and Foot*, &c.]

Theſe were the two Parts of their Soldiery, the *Cavalry* and the *Infantry*; the Officers over them were generally call'd *Magiſtri Equitum*. *Romulus* liſted three Centuries, and called ſome *Rhamnenſes*, from his own Name; others *Tatienſes*, from *Titus Tatius*; and the third *Luceres*, *a Lucis communione*.

He appointed alſo three hundred arm'd Horſemen, which he call'd *Celeres*, to guard his Perſon both in Peace and War; and the Officer over them is call'd the *Tribune*. The reſt of the Multitude attended on the King on Foot in War.

The Horſemen were divided into ſeveral Troops call'd *Turmæ*, and every *Turma* containing thirty Horſemen, was ſub-divided into three Companies, call'd *Decuriæ*, every one of which contain'd ten Horſemen; whence their Captain was call'd *Decurio*, and the Captains over greater Troops, *viz.* the ſeveral Wings of Horſemen, were ſtyl'd *Equitum præfecti*. The principal Officer of the whole Army was uſually

call'd *Imperator*, in Engliſh, *Lord General*, and his Deputy or Lieutenant, *Legatus*.

(*x*) [*The Foot were divided into Cohorts*, &c] The *Cohortes* into *Manipulos*, and the *Manipuli* into Centuries. The Word [*Cohort*] properly ſignifies that Plat of Ground before the Entrance of an Houſe, from whence comes the Term [*Court.*] *Varro* gives this Reaſon of the Metaphor: As in a Farm-Country, many Buildings united together, make one Incloſure, ſo a *Cohort* conſiſts of many *Manipuli*, join'd and liſted into one Body; every Cohort contain'd three Maniples, every Maniple two Centuries, and every Century an hundred Men, whence from *Centum* call'd *Centuria*. Theſe Centuries were ſometimes divided into leſſer Companies, call'd *Contubernia*, every one conſiſting of ten Soldiers beſides the Captain, who was call'd *Decanus*, and *Caput Contubernii*. The Officers over the Centuries were call'd *Centuriones*.

(*y*) *One for the Cavalry of a Sky-colour*,] The Reaſon was, becauſe it moſt reſembles the Colour of the Sea, which they deem'd moſt grateful and acceptable to *Neptune*, the God of the Ocean, and the firſt Founder of the uſe of Horſes.

(*z*) [*The Eagle was carry'd in this Cohort*, &c.] *Joſephus* tells us in his third Book, that the Eagle preſided over the *Roman* Legion, as being the chief Monarch, having the univerſal Sovereignty over the *winged* Nation, and the ſtouteſt *Heroe* among all the Birds. Hence it became the Sign of Empire, and an *Omen* of Victory whereſoever they went. Eagles were ſo much in uſe among the *Romans*, that the Poet ſings as if they were peculiar to that People only.

Ut notæ fulsere Aquilæ Romanaque signa.

But whether the *Romans* were the first that us'd an *Eagle* for their Ensign, or whether they copy'd the Example of their neighbouring Countries, is not as yet so clear and certain.

To inspect more narrowly the Matter in hand, and to give you a short Account of the Thing; You may be pleased to know, that Men at first living together in a wild kind of manner, did eat and feed upon human Flesh, so that they continually *jarr'd*, and were ever at Variance, and he that was *strongest* still got the better: But the *weak* being at once instructed and provok'd by the Injuries of the *strong*, embody'd themselves at length into an Army, and made choice of some *Animal* to be their Ensign, and so defended themselves against all Attacks. And to this Creature (pitch'd on for their Safety) were great Honours paid. And thus the ancient *Egyptians*, not skill'd in War, when infested by their Enemies, invented an *Ensign* for their Soldiers to follow.

Some say that *Jove* had an Eagle for his Standard, and others ascribe it to *Cyrus* the *Persian*, who is said to have a *golden* one fastned to a long Spear. *Xenophon* tells us that he saw them in *Persia* in great Expeditions; they were sometimes of Gold, and sometimes of Silver; the Spear it was fix'd on was stuck into the Ground.

Besides the *Eagle*, the *Romans* us'd also Wolves and *Minotaurs*, Horses and Boars for their Military Ensigns; of which in order. 1. *Wolves*, and that because either Martial Youth was fed with their Milk, as we read in *Livy*, or because that Creature was dedicated to *Mars*; for that

is a rapacious devouring Animal, obſerving the Seaſon of *worrying* Cattel, as Soldiers the Opportunity of *ſacking* Cities, which is uſually the Dawning, and Morning Twilight. 2. *Minotaurs*, whoſe Effigies they carried, as often as they adviſed and ſuggeſted Secrecy: For that *Hieroglyphick* intimated that the Counſels of Generals were to be *cloſe* and private, as was the Den of that Creature an hidden Labyrinth. 3. An *Horſe*, becauſe that Beaſt preſageth Battel, and is as full of *Fury* as ambitious of *Victory*: Beſides, an Horſe was in a peculiar manner ſacred to *Mars*, being ſacrificed to him Yearly on the Ides of *December*. 4. A *Boar*, becauſe when the War was ended, the Peace was confirmed with a ſlain Boar; the Articles of which whoſoever brake, was ſton'd to Death and died like that Swine. *C. Marius* utterly aboliſh'd all theſe four Enſigns, and retain'd only that of the Eagle. We find that *Romulus* being ſurpriz'd on a ſudden, faſten'd a Bottle of *Hay* to the Top of a Spear inſtead of an Enſign; had it been a Bottle of good Wine, who would not be ready to venture a Stroke or two under ſo cheering a Banner? And our Author tells us,

(a) [*That Right-hands join'd were Enſigns in their Armies*, &c.]

Antiquity made uſe of this Ceremony to confirm their Faith; 'tis known to a Proverb, that the Right hand was ever ſacred to Fidelity. And it is very notorious in all Hiſtory, that Treaties and Alliances, Bargains and Leagues, Covenants and Truces, were wont to be made and ratify'd by the ſolemn Cuſtom of *joining* Right-hands. We often meet with in ancient Coins two *folded* Hands with this Inſcription, *Fides Pub-*

Publica, *Fides Exercituum*, *Fides Provinciarum*. And on the marble Statue of *Faith* at *Rome*, there are two Persons taking each other by the *Right-hand*, and Love is in the midst between them. And doubtless in Affairs of great Moment, as Wardships and Agreements, Bargains and Covenants, Leagues and Betrothings, &c. the *Right-hands* were joined as a Sign and Symbol of Consent and Agreement; hence that of *Ovid* in the 6th Book of his *Metam.*

Ut signum Fidei, *dextras utrasque poposcit*,
Inter seque datas junxit---.

" As Symbols of their Faith, their Hands
" did join.

(*b*) [*Had Dragons on Cloth of Silver.*]

Hitherto concerning the Standards of the *Foot*: Now for the Flags or Banners of the *Horse*, which were call'd *Flammulæ*, and were four-square Pieces of Cloth of a middle Size, and expanded or spread on the Tops of Spears, as *Cedrenus* describes them. And such was the Ensign of the Dragon here mention'd. *Ammianus Marcellinus* calls it, *Purple* fastened to the End of a long Pole; and describing the Entrance of *Constantius* the Emperor into the City, he saith, there were *Dragons* tied to the gilded Extremities and Ends of Halberts. They are rarely well described by *Claudian* the Poet in his 3d Panegyrick of *Honorius* his Consulship.

(*c*) [*Call'd* Labarum, &c.]

This was the Ensign of latter Ages, and (as *Sozomen* tells us) was carried before the Emperor, and was much ador'd by the Soldiers; and at the Command of *Constantine* the Great, was enriched with Jewels, set in Form of a Cross,

as ſoon as ever he ſaw that Sign in the Heavens.

CHAP. XII.

Of Cuſtoms uſed by the Ancients in their Armies.

(*d*) THEY had *Brazen* Trumpets, as *Vegetius* and *Virgil* inform us, ---*Æreaque aſſenſu conſpirant Cornua rauco*, and alſo (*o*) of *Horn*, call'd *Buccinæ*, which was *narrow* at one End, at which they blew, but *broad* at the other, like a Fiſh called *Buccinum*, a kind of *Purple*, from whence it had its Name.

In this Age we uſe (*e*) *Drums*, which were in uſe among the *French*, and were frequent in the Sacrifices of *Bacchus*. Towards the latter End of the *Roman* Empire, their *Cohorts* had an Excellent *Motto* inſcribed on their Bucklers, of which I have largely diſcours'd in my Treatiſe on the *Roman* Magiſtracy. Their Captains Names were formerly written upon them; for (as *Zonaras* tells us) the Life-Guard of *Cleopatra* had her Name engraven on their Shields, and alſo upon their Spears, as *Plutarch* informs us in the Life of *M. Marius*.

They made them *Breaſt-Plates* of *Linen* macerated and boil'd in ſome eager kind of Wine, which was Proof againſt all Strokes and Blows whatſoever; as *Nicetas* tells us in the Life of *Angelus Iſaacus*, a *Grecian* Emperor. They were very convenient and uſeful, as being not ſo heavy and cumberſome as thoſe of Iron: But theſe are now quite laid aſide. They wore them only

only to defend their Breasts, and therefore call'd them *Thoracæ*, which in *Greek* signifies that Part of the Body; as *Servius* interprets that Place of *Virgil* in the Eleventh of his *Æneids*.

-------- *Thoracâ indutus, ahenis*
Horrebat squamis -------
------- " His Back and Breast,
" Well temper'd Steel and scaly Brass invest.

They made them of two or three *Anulets*, which they gilt and tied together with a Thred, but had always under them a *Bulls Hide* or two, according to that of the 9th of the *Æneids*.

------ *Quam nec duo taurea terga,*
Nec duplici squama lorica fidelis, & auro
Sustinuit -----.
" Not two Bulls Hides th' impetuous Force with-hold.
" Nor Coat of double Male, with Scales of Gold.

Concerning (*f*) *Battering Rams*, and other warlike Engins, as the *Catapulta*, *Pluteus*, *Vinea*, and the thundering (*g*) *Balista*, I shall say nothing, in regard (being lookt upon as unnecessary Things) they are quite out of Use, and *Guns* are come upon the Stage in their Room. Neither are *Currus Falcati*, *i. e.* Chariots armed with Scythes made now a-days, because our brazen *Guns* which kill at a Distance, are supposed to be more commodious.

The *COMMENTARY.*

(*d*) [*They us'd Brazen Trumpets.*]

Their several Sorts of Trumpets, as *Cornua*, *Tubæ*, *Buccinæ*, are most accurately described

with their ſeveral Differences by *Lipſius*, in his IV Book *de milit. Roman.* And thither we make bold to refer the Reader, for more ample Satisfaction touching that warlike Inſtrument.

(*e*) [*Drums*, &c.]

'Tis true enough what our Author ſaith concerning theſe, that they were not in uſe among the *Romans*, as *Lipſius* proves in the 10th Chapter of the forecited Book. You have them deſcribed in *Suidas*, who tells us, that inſtead of Trumpets, the *Indians* us'd Whips, wherewith beating both the Air and Drums, they made an horrible Noiſe, and a *Bombous* kind of Sound.

Their *Drums* were made after this Manner; They took the ſtump of a Fir-Tree, and made it hollow, and put *Latton* Bells into the Cavity of it; and then having cover'd the Mouth with a Piece of Leather, they toſs'd it up and down, and threw it about in the Army; ſo that the Bells ſounding within the Deal, made an obſcure grumbling, and bellowing kind of Noiſe.

(*f*) [*Battering Rams.*]

This Engine was a great *Beam* like the Maſt of a Ship, which had a Piece of Iron like a *Ram*'s Head faſtened to the End of it, by which they battered down the Walls of Cities. It was hung upon a Beam, which lay a-croſs over a Couple of Pillars, and hanging balanc'd or even, it was by force of Men pulled backward, and then recoil'd upon the Wall. The Head of this Ram hath no *Horns*, but it is blunt, and made of the ſtrongeſt kind of Iron with a wonderful thick Neck.

(*g*) [*Baliſta.*]

'Twas ſo call'd ἀπὸ τῦ Βάλλειν from caſting forth

forth any Thing, and formerly *Catapulta* ἀπὸ τοῦ πάλλω, which ſignifies a *Dart* or *Shaft*, and is deſcribed by *Marcellinus* after this Manner.

Between two *Planks* there is ſet in a Frame and faſt joined a ſtrong and big *Iron*, reaching out in Length after the Manner of a good Rule; out of the round Body whereof (which is artificially wrought) there lieth forth further out a Four-ſquare *Beam* made hollow, with a direct Paſſage like a narrow *Trough*, ty'd faſt with many Cords of Sinews, twiſted one within the other, to which are joined two wooden *Screws*; near unto one of which ſtands the cunning *Baliſter*, who dextrouſly puts into the Cavity of the Beam, a wooden Shaft tag'd with an huge and a lumping Head. This being done, two luſty Men bend the Engine by certain Wheels; when the Top of the Head is drawn to the utmoſt Extremity and End of the Cords, the Shaft being ſhot from the *Baliſta* by its inward Force, ſwiftly flies out of Ken or Sight.

CHAP. XIII.

Of Military Crowns beſtowed on Soldiers.

THERE were ſeveral Sorts of *Crowns* given to luſty and valiant Soldiers. The moſt noble of all was called (*h*) *Civica*, which was conferred on him, who had ſav'd and preſerved the Life of a Citizen. It was made of Oak ſacred to *Jove*, and which bore Acorns, which (they ſay) the Ancients were wont to feed on.

He was honoured with a (*i*) *Mural* Crown (which was of Gold) who firſt ſcal'd the Walls, and forcibly enter'd into the Enemy's City. He

Was

was therefore adorned (as it were) with the Battlements of a Wall.

A *Corona* (*i*) *Vallaris* (of Gold alſo) was preſented only to him, who firſt entred the Enemy's Trenches.

A *Corona* (*k*) *Roſtrata* (of Gold too) was given only to him, who firſt boarded the Enemy's Ships. It was in Form like the *Beak* of a Veſſel. Whoſoever were honoured with any of theſe Crowns, had free Liberty to wear them for ever. When they came into the Theatre, all Men, even the Senators themſelves, riſe up to them: They ſat next the Senators, and were free from all Offices of Trouble.

The *COMMENTARY.*

(*h*) [Call'd *Civica.*]

There were ſeveral Opinions about the Inſtitution of this; ſome aſcribe it to the *Arcadians*, whom the Oracles were wont to call in Honour of their Antiquity, *Glandiphagos*, *i. e.* Acorn-Eaters. Others give this Reaſon, becauſe the Oak is as it were an excellent *Pantry*, yielding to Soldiers moſt eaſy Food, and that in a plentiful Manner.

A Third Sort tell us and ſay, that 'tis becauſe the Oak is ſacred to *Jove*; and 'tis very fit, that the Preſerver of a Citizen ſhould be crown'd with thoſe Leaves, which were conſecrated to the Protector of all Cities. This in Proceſs of Time was beſtowed alſo on the Lord-General, if he ſpar'd a *Roman*, when he had Power to kill him. This kind of Crown the *Athenians* did firſt Deviſe, and gave it to *Pericles*.

(*i*) *Mural*

(*i*) [*Mural*, *Vallaris.*]

The Former was put on the *Circlet* or Top, like unto the Battlements: The Latter was like a *Bulwark*, or at leaſt the Mound that fortify'd the Rampire, call'd *Vallum* in *Latin*, from whence *Vallaris*. 'Twas call'd alſo *Caſtrenſis*, becauſe the Lord-General beſtowed it on him, who firſt entred the Enemy's Camp.

(*k*) [*Roſtrata*, *&c.*]

Becauſe painted with many Ship-Beaks, called in *Latin Roſtra*. 'Tis called *Navalis* by *A. Gellius*.

CHAP. XIV.

Of the Armories (now called Arſenals) of the Ancients.

THERE was a publick Hall at *Rome* well furniſh'd with all Sorts of Weapons, that upon a Caſe of *Neceſſity* or the appeaſing a *Tumult*, the People might be in Arms immediately, in an Inſtant; as *Cicero* tells in his Oration for *C. Rabinius* (*l*) And for that Purpoſe, there is at *Venice* a moſt ſpacious Armory, which they call an *Arſenal*.

The *COMMENTARY.*

(*l*) [At *Venice*, *&c.*]

(*l.*) This is preferr'd before all the *Arſenals* in the World, which is not only ſtored with all kind of Weapons for an Army on Land, but all kind of Tackle and Arms for a *Navy* at Sea. There is nothing more Magnificent, Commodious, or Formidable in the Chriſtian World. There

There are expended Yearly 600000 Crowns in Military Preparations both for Sea and Land.

'Tis above two Miles in Compaſs; but you muſt Note, that within the Encloſure of this Arſenal, are contained all Sorts of Naval Stores and Tackle, Forges, Caſting-Houſes, Rope-Yards, Gallies, Havens, Docks, *&c.* ſo that a large Space of Ground muſt needs be taken up for thoſe Uſes.

This is the only Bulwark againſt *Turkiſh Armado's* and *Ottoman Fury:* And indeed, 'tis a greater Safe-Guard than the united Forces, and the ſtricteſt Confederacy of all Chriſtian Princes. 'Tis thought there are Arms for 50000 Men. Nay, they that ſhew it, would make us believe (ſay modern Travellers) that there are 2500 Pieces of Artillery, and good Arms for 100000 Foot, and compleat Equipage for 25000 Horſe. Theſe Words are ſoon pronounced, but not ſo eaſily prov'd.

CHAP. XV.

Of Triumphs.

(m) BACCHUS is ſaid to be the firſt that Triumph'd; but *Romulus* the firſt at *Rome*; who ſending his Enemies before, went after them a Foot, and the Army followed him.

Tullus Hoſtilius triumph'd on Horſeback, and *M. Curius Camillus* was drawn by four white Horſes, whom afterwards they all did imitate.

The Day of Triumph was always Feſtival throughout the whole City; all the Temples being open, and the Tables of the Nobility ſo ſplendidly ſpread, and ſo plentifully furniſh'd, as

as afforded the whole Soldiery ſufficient Entertainment.

1. Firſt, The Senate met the *Triumpher* at the Gate *Capena*, thro' which he paſs'd and enter'd the *Capitol*.

2. Then follow'd the *Trumpeters* with their warlike Inſtruments.

3. And after them, were drawn the Chariots laden with the Spoils of the conquer'd Enemy; together with Statues and Tablatures, Figures, and Images of Braſs and Ivory, with Towers and Landskips of demoliſh'd Cities, and the Repreſentations of the Battle and Engagement with the Enemy.

4. Then follow'd the *Gold*, and *Silver* and *Braſs*, which was taken from the Enemy, together with Statues and Tables, Diſhes and Platters, Baſons and Candleſticks, and other Utenſils of Gold and Silver; with Jewels and Purple, *rich Attire*, and noble Crowns of Gold and Silver preſented to the Conqueror.

5. Then came all kind of Arms taken from the Enemy as Swords and Launces, Bucklers and Axes, Breaſt-plates and Helmets, and other like Tackle and Inſtruments of War.

6. Then follow'd the *Gifts* and *Preſents* both of Gold and Silver conferr'd and beſtow'd by ſome Thouſands of Men.

7. After them came other *Trumpeters*, followed by fifty or a hundred Oxen crown'd with Garlands, and gilded Horns on Purpoſe for Victims.

8. And theſe were attended with a Train of *Boys*, carrying Golden and Silver Veſſels to be us'd in the Sacrifice. The Servants were array'd with Cloth of Silk, and Purple and Gold.

9. And

9. And then were driven the Chariots of vanquiſh'd Kings, laden with their Arms and Diadems; together with their Wives and Children, Brethren and Relations, Acquaintances and Familiars; and then came a Number of other Enemies, taken Priſoners, with their Hands tied behind them, of which there were thouſands, and thoſe Honourable and Noble.

10. And then at length march'd the General himſelf, in a golden Chariot made in Faſhion like a *Tower*, drawn with four Milk-white Steeds. He was clothed in (*m*) *Purple* embroidered with Gold, holding a Branch of *Laurel* in his Right-Hand, and an Ivory *Scepter* in his Left.

11. The Lictors or Serjeants went before him with the Axes and Rods; Trumpeters and Muſicians play'd moſt ſweetly on all Sides; being crown'd with Gold, and clad in Purple. One of them in a golden Robe reaching down to the Ankles, diverted the People with Jeſts and Drollery, and ſome ſmart Sarcaſms levell'd at their Enemies.

12. There were coſtly *Fumigations*, and very rich Odours, burnt in the Preſence of the General. And a publick Officer held up a Crown with Jewels, often repeating and inculcating this Motto or Document, [*Reſpice Futura, & Hominem te eſſe Cogita*, i. e. *Have regard to Futurity, and remember thou art a Man*]. And therefore the Triumpher had a *Whip* and a *Bell* hanging in his Chariot, to remind him, that he may poſſibly meet with, and happen on ſuch Times, wherein it may be his Lot to be *ſcourg'd* with Whips, or to be *capitally* puniſh'd; for whoſoever was to be *Beheaded*, had a little *Bell* hanging

hanging about him, leſt any ſhould touch the defiled and impure Wretch.

13. The Sons and the Daughters of the Triumpher did ſometimes ride in their Father's Chariot, but the next of Kin always went near the Horſes, which they ſometimes mounted, as if themſelves were about to Triumph. When *Auguſtus* triumph'd, *Marcellas* rod the far Horſe, on the Right-Hand, and *Tiberius* the *near* one on the left, and the reſt of the Blood walk'd near the Beaſts; the Parents were only ſuffered to ride, the reſt were wont to walk by on Foot.

14. The Servants and *Armour-Bearers* of the Triumpher follow'd his Chariot, and after them went in Order

15. The whole Army with the Officers and Captains, with (*o*) a Branch of Laurel in their Hands, and a *Crown* of the ſame on their Heads: And if any one had been rewarded with golden Diadems, with Bracelets or Targets, Spears and the like, he held them in his Hands, ſinging *Io Pæans*, Songs of Praiſe, in Hononr of the Triumpher, mingling them with the Feſtivity of ſomething that was *ridiculous.*

16. After they had arrived to the *Forum* in this Pomp and Splendour, the Triumpher impriſoned one of the chiefeſt of his *Captives* appointed to die. From thence the whole Senate and Magiſtracy accompanying him, he aſcended the *Capitol*, and when he was informed of the Death of the Captive, they ſacrificed Bulls, and devoted to *Jupiter* ſome certain Spoils.

17. And after all this they ſupp'd in the *Portico's* of the Capitol, where they ſtaid till the Evening.

18. And

18. And last of all, with several sorts of *Musick*, they waited upon the *Triumpher*, and conducted him Home, and so put a Period to the *Festival* Solemnity.

A Triumph sometimes lasted three or four Days, especially in Case there were great Spoils; as did those of *T. Flaminius*, *L. Paulus*, *Cn. Pompeius*, and *Augustus Cæsar*.

(*r*) No Man was suffer'd to *Triumph*, unless he had routed or kill'd 5000 of the Enemy, and had enlarged the Territories of the *Roman* Empire.

This pompous Ceremony may be gather'd out of the 3d and 5th Books of *Dion. Halicarnas.* and from the 8th Chapter of the 2d Book of *Val. Maximus*; out of the 24th Chapter of the 2d Book of *Josephus de Bello Judaico*, and out of *P. Æmilius* his Life in *Plutarch*, and *Appian. Alexand.* of the *Lybian* War, and others.

They triumph'd also, who conquered at *Sea*, sending before them Beaks and Anchors, and other Naval Tackle of the Captive Ships. All the Silver and Gold, and the Spoils they took, belong'd to the People of *Rome*; and after Deduction for *Triumphal* Expences, were laid up in the Treasury.

They, who had discomfited the Enemy without *effusion* of Blood, and had vanquish'd Men of *lower* Degree, as Slaves, and the like, had an (*p*) *Ovation* only; *i. e.* They enter'd *Rome* on Horseback, attended with a Retinue of Knights, and their Friends, and an Army also; being clad in *Purple* Gowns embroidered with Gold, and offering *Sheep* in Sacrifice in the *Capitol*; and this was call'd the *lesser* Triumph.

Then

There were reckon'd 350 Triumphs and Ovations from *Romulus* to *Beliſarius*, who was the laſt that was honoured with that noble Solemnity in the City of *Conſtantinople*, under the Emperor *Juſtinian*: Otherwiſe Leave to *Triumph.* was indulg'd and granted but to a few(*ſ*) under the Emperors, though the *Triumphal* Ornaments were reſerv'd for them, as the *Laurel*, and the *Trabea*, the *Ivory Scepter*, and the like, which they always us'd in publick Places.

The COMMENTARY.

(*m*) [Bacchus *the firſt that triumph'd*]

He returned laden with ample Spoils from the conquered *Indians*, whence he is call'd Θριαμβος, from which Word, divers Authors with little Alteration, derive this Word *Triumph.* Some fetch *Triumphus*, Θριαμβος, a *Thriis*, *i.e. Foliis Ficulneis*, Fig-Leaves, becauſe covering their Faces with thoſe kind of Things, they were wont to dart in *Iambicks* their bitter Satires.

Θριαμβος ἀπὸ τῦ θρεῖν, i. e. *acclamare*, to ſhout, becauſe the Soldiers were wont to ſing (*Io Triumphe!*) as he went to the Capitol through the City, Ιαμβυζειν, *male dicere*, to reproach and ſpeak ill of, becauſe the Soldiery and the Mob were wont to jeer, and droll upon the *Triumpher*; leſt he ſhould be too much puff'd up by his proſperous Fortune; wherefore a certain *Servant* went always before him, ſtill re-minding him of this Leſſon: *Redire in ſe & ſupra hominem nihil ſapere*, *i.e.* "To reflect upon himſelf, and to affect nothing above humane Nature.

Hence

Hence that Sarcaſm againſt Triumphant *Cæſar*, *Gallias Cæſar ſubegit, Nicomedes Cæſarem*, i. e. *Cæſar* had conquer'd *France*, but *Nicomedes Cæſar*; and hence was occaſioned another Flout[*Urbani, ſervate Uxores, mœchum calvum adducimus*, i. e. " Have a care of your Wives, for here we " bring a Bald-pate Whore-Maſter.

And thus when *Ventidius Baſſus*, a Man of *mean* Rank was advanced in Dignity, and an eminent Station; and when after his Victories, and his treble Conqueſt over the vanquiſht *Parthians*, he glorioufly rode in his triumphant Chariot, he had this *Iambick* levell'd at him.

Concurrite omnes Augures, Aruſpices,
Portentum inuſitatum conflatum eſt recens.
Nam, qui Fricabat mulos Conſul factus eſt.

i. e.

" Come all ye Augurs, Sooth-ſayers, and ſee,
" A new Portent, the ſtrangeſt Prodigy.
" He that before was wont to curry Mule,
" Hath commenced Conſul, and rides in Chair
" Curule.

There are infinite Examples of this Nature, whereby it is manifeſt, that the more *eminent* Men are, and the higher they are advanc'd, the more they are obnoxious to the Darts of *Envy*, which ever (like Fire) hath a tendency upward. And that I preſume might be the Reaſon of the Triumphers wearing upon his Breaſt a *Bulla* like a Heart, as an *Amulet*, and Preſervative againſt the Powers of Malice, ſuppoſing it pregnant, and big with Remedies againſt the venomous Teeth and *Bites* of that Evil.

(*n*) [*Was clad with a Purple Robe.*]

It was not meer *Purple*, but was interwoven With

with *Palm*, the Emblem of Victory, as we intimated before in the Habit of Emperors.

(o) [*Laurel in his Right-Hand.*]

Some think he was crown'd with a Garland of Laurel, of which there might be these several Reasons. 1. Because that vegetable was a *Token* of Peace among armed Enemies, and was an *Emblem* to the *Romans* of Joy and Victory; or 2. Because it boasts a perpetual *Verdure*; or 3. Because it was deposited in the Lap of *Jupiter*, as often as fresh Victories created Matter of Joy, or (which seems to be the chief or principal Reason.) 4. Because 'twas most plentiful in the Hill of *Parnassus*, and therefore most grateful and acceptable to *Apollo*. Because the Temples of the Triumpher were *encircled* with Laurel, therefore they call'd that Garland *Corona Triumphalis*.

(p) [*Had an Ovation.*]

So call'd *ab Ovium mactatione*, *i. e.* from the Sacrificing of Sheep. In this, the Coronet they wore was call'd *Ovalis ab Ovatione*, and was bestow'd on those that enter'd the City in a triumphant Manner, when the War was not either *rightly* proclaim'd, or was wag'd without *Blood*; or upon an unjust Account, or with a mean Adversary, as Slaves or Pyrates. This Garland was of *Myrtle*, which was consecrated to *Venus*.

(q) [*Supp'd under the Portico's of the Capitol*, &c.]

'Twas customary for the *Triumpher* to invite even the *Consuls* themselves to this Feast, and afterward to forbid them, lest some more powerful Person should engross before hand the *Celebrity* of the Day. However, there was made Provision for every one at Home; and therefore the City of *Rome* solemnized this happy Day, with

with all imaginable *Applauſe* and *Feſtivity*, even beyond all former Inſtances of *Honouring*, and Methods of Rejoicing, and that upon this Account of putting an End to all Civil Wars, of increaſing the Republick, and of enlarging the Bounds of the *Roman* Empire.

And 'tis ſtrange and wonderful, that there was not only *Vermilion* mixt with the Ointments of the Triumphal Supper; but the Body of the *Triumphator* was ſo ſmeared with it, that it ſeem'd to flaunt it in the Azure of the Sky. So *Camillus* triumph'd, as *Pliny* writes in the 7th Chap. of the 33 Book.

(r) [*No Man was ſuffered to triumph*, &c.]

This being the higheſt and the utmoſt Pinacle of military Honour, was not to be conferred promiſcuouſly on all, but only on thoſe that had vanquiſh'd 5000 of the Enemy at the leaſt; and if any Man *falſified* about the Number of the Slain, he was puniſh'd by the Law: And therefore when the Triumpher enter'd the City, all were ſworn by the *Cenſors* to tell the Truth.

Whoſoever triumph'd, ought to have atchiev'd what he did, either as *Dictator*, or *Prætor*, or *Conſul*, and not only to have reſtor'd, but alſo to have enlarged the Empire, and to leave that Country peaceable to his Succeſſor, over which he had triumph'd.

(ſ) [*Liberty of Triumphing granted but to a few under the Emperors*, &c.]

For all War is wag'd by the Authority of the Prince, and therefore no *Triumphs* can be granted to their Generals, becauſe they fought under the Command of another. However, they gave them Leave to wear in Publick the triumphal *Ornaments*; as the Crown of Laurel, the Garment

ment of Eſtate, call'd *Trabæa*, the Palm embroider'd Coat, and Ivory Scepter.

(*t*) [Beliſarius *triumph'd under* Juſtinian,] Who gave him leave to triumph over the *Parthians*, though he conquered through the auſpicious Arms of others.

CHAP. XVI.

Of Ambaſſadors.

THE Ancients allow'd (*t*) Ambaſſadors out of the publick Treaſury, their (*u*) *Viaticum*, or Proviſion, and Expences for their Journey, (*w*) and honoured them beſides with a *Gold Ring*, which they wore in Publick; but afterwards, when they left it off, they wore an *Iron* one within Doors, as *Pliny* informs us in the 1ſt Chapter, of his 3d Book.

But this was obſerv'd in the Infancy of the Republick, when none but Embaſſadors wore Gold Rings; but afterwards *Senators* wore them, from whom the Cuſtom of wearing (*x*) them was derived down to all Gentlemen and Freeborn. When Embaſſadors had *Audience* of any Prince, he honour'd them ſo far, as to ſet them by him; as *Nicetas* relates in the Life of *Angelus Iſaacus* the Emperor.

The *COMMENTARY.*

(*t*) [*Embaſſadors*, &c.]

'Tis a common ſaying in the Mouths of all Men, [*That Embaſſadors are held ſacred and Inviolable*]. *Marcianus* the Lawyer ſaith, that their Sanctity proceeds from a certain Herb call'd *Vervain*,

Vervain, which the *Roman* Legates were wont to carry with them, as a Badge of their Office, and that by the Laws of Embaſſy, they ought to be ſecur'd from Affronts and Injuries; Hence, ſaith *Statius* the Poet.

Et Sanctum populi per ſæcula nomen.

And indeed, there is a great deal of Reaſon for it; for if there were no Embaſſadors, and all Entercourſe by Letters diſallow'd between Enemies, all Humane Commerce would be quite deſtroyed, and all Method tending to Overtures of Peace would be utterly obſtructed.

Whoſoever ſtrikes or affronts an Embaſſador, offends and ſins againſt the Law of Nations. How ſeverely was *Manlius Minutius*, and after him *Fabius* and *Sempronius* puniſh'd by the *Romans*, who for wronging an Embaſſador, were delivered bound into the Hands of their Enemies. And if ſo, then what in Equity ought they to ſuffer, who have not only *beaten*, but barbarouſly *murder'd* publick Miniſters; as the *Tyrians* did *Alexander*'s, whom at his beſieging of *Tyre*, he ſent to exhort them to embrace Peace.

But *Achillas*, an *Egyptian* General, was far more Inhumane, who commanded *Dioſcorides* and *Serapion*, (two of *Cæſar*'s Embaſſadors) to be immediately ſlain; as ſoon as ever he ſaw them, even before he had heard, or underſtood their *Errand*.

But that filthy Slut *Helena* by Name, a *Ruſſian* Queen, is an Inſtance of Perfidiouſneſs beyond all Parallel, who when the King of the *Pruteni* deſir'd her in Marriage, ſhe commanded his Courier to be *buried alive*: Afterward, ſhe deſir'd

deſir'd that more *worthy* Perſons might be diſpatch'd to her Court, who when they came, namely, fifty choice Gentlemen of Authority and Honour, ſhe commanded them to be *burnt*, and ſacrificed them all in one common Flame. And after ſhe was married, under Colour of a Feaſt, ſhe caus'd 5000 of her Enemies, made *drunk* before-hand, to be ſavagely *butcher'd*; and then in the Epilogue of all, to conſummate the Tragedy, like a deſperate Wretch, ſhe goes and *drowns* her ſelf, and there's an End of a *Bloody Queen*.

What Cities have been ruin'd by Treachery towards Embaſſadors, and by the baſe violation of this Law of Nations? Hiſtory can furniſh us with many Examples; for *Corinth* was ſack'd by the *Romans* for their hard Treatment, and Uſage of their Embaſſadors, as *Cicero* informs us, who therefore adviſed the *Romans* to ſend *Pompey* againſt *Mithridates*, who had murdered their Embaſſadors, who ſhould have been *privileged* with ſafety, even in the midſt of Enemies. And we read in *Florus*, that the *Romans* proclaim'd War againſt the *Illyrians* meerly upon the Account of a ſlain Embaſſador. *Suidas* writes, that the *Laconians* were viſited with the Plague for expelling the Embaſſadors of *Xerxes* out of their City.

They that died in their Embaſſy, were highly honour'd after their Death; and the *Roman* Embaſſadors that were ſlain by the Enemy, had their *Statues* erected to perpetuate their Memory, as had thoſe four whom *Laertes Tolumnius*, the King of the *Veientes* had barbarouſly murder'd, as if they had died in the *Bed* of Honour, and had fallen a Sacrifice for the good of the Country:

(*u*) [*Viaticum, or Expences of their Journey.*]

This Proviſion or Charges was paid out of the Publick Treaſury, and was call'd *Legativum*; and it was chiefly given to thoſe, who gratuitouſly took upon them this noble Office; and if any one died before his Return, the Allowance for his *Port*, was not reſtored again, but given to his Heir.

But now, whether an Embaſſador is obliged to give to his Maſter the *Preſents* that are made him, is a diſputable Point, and Worthy our Conſideration. Some are of Opinion, that an Embaſſador repreſenting the Perſon of his Prince; is to be honoured as he is, and therefore the Preſents he receives he muſt give to his Maſter. Others think otherwiſe, and illuſtrate the Matter by this Inſtance, *viz.* If any Thing be given to a Member of a Society, by Virtue of the ſame he hath a Right to it, and not the *Company*, the Donation being made to the Perſon alone, and not to the whole Body: And as on the contrary, if a Man be damnify'd upon the Account of the Fraternity to which he belongs, he ſtands to the Loſs, and not they; ſo if he chance to get by it, all that accrews to him is clearly his own.

Beſides, Embaſſadors are frequently expos'd to *Dangers*, and are often in Jeopardy againſt their Wills, and therefore have more need to be *encouraged* by Rewards, than any way *defrauded*: But however, the Mind of the Donor is to be conſider'd, whether or no he beſtow'd his Boon on the *Embaſſador* or his *Maſter*, which may be eaſily diſcern'd by the Quality of the largeſs.

Q. Fab.

Q. Fab. Gurges, and the *Fabii Pictores*, and *Q. Ogulnius* are celebrated in Hiſtory for putting their Preſents, they received privately from *Ptolomy* into the publick Treaſury, and that before they had brought their Anſwer to the Senate, ſuppoſing nothing to be given to a publick Miniſter, but Praiſe and Applauſe for his prudent diſcharging of his Weighty Office.

(*w*) [*Honoured them with a Gold Ring.*]

It is moſt certain that the Ancients wore upon their Fingers, Rings of Iron. For *Pliny* tells us, that the *Senate* it ſelf for a long Time together, had no Gold ones; as *Juvenal* alſo intimates in that Verſe.--*Qui Lacedæmonium pityliſmate lubricat orbem, i. e.* that makes his Ring ſlippery with Spittle. He underſtands here a rich *Curmudgeon*, it being uſual with ſuch, when in an Idle Poſture, to play with their Rings, and to turn them about, to pull them off and on; and to make them ſlip more glibly, they were wont to wet their Fingers with Spittle. By *Lacedæmonium Orbem*, he means an Iron Ring, becauſe as *Pliny* informs us, they were the only People that wore them of that Metal.

There was but little Gold at *Rome* for a long while together, ſince Rings made of it, were given only to thoſe that went on Embaſſies into foreign Parts, on Purpoſe to recommend them (I ſuppoſe) as more honourable to Strangers. Afterward, they grew more *common* and were worn by Servants, with little Heads of Iron upon them, which kind of Rings were call'd *Samothracian* from *Samothrace*, the Place where was firſt invented the Art of encircling, or enchaſing Iron with Gold; ſo that the former

ſhall be inſerted inſtead of a *Jewel* into the latter.

(*x*) [*Derived down to Gentlemen and Freemen*, &c.].

Servants threw away their *Iron* Rings, and wore *Gold* ones, and can you blame them for it? When they attained to the Privilege of Free-born (or were free from Servitude) they had the *Prerogative* from the Emperor of wearing *Gold* Rings; the beſtowing of which was a Token of Liberty, and alſo of the *Equeſtrian* Order; for ſeeing none wore them but thoſe of that Rank (whereby they were diſtinguiſh'd from the Commons) the indulging the uſe of them, was a dignifying them with that Honour; ſo that many *libertini*, privileged with Gold-Rings, are eſteemed *Ingenui*, *i. e.* Free-born. *Tacitus* uſeth theſe two Phraſes, *Equeſtri dignitate donare*, *& annulis honorare*, *i. e.* to make a Gentleman and to give Rings, promiſcuouſly for one and the ſame Thing.

At firſt, *Rings* were worn on either Hand, and on any Finger, but when Luxury had engraven rich Inſculptures, and added Gems to their Rings, they were then *tranſplanted* from the Right, which is more *employed*, and were put on the Left, which is more idle and diſus'd; leſt by the continual Offices and Buſineſs of the Right, the Jewels ſhould be broken.

And 'tis ſaid that both *Greeks* and *Romans* made Choice of the Finger next the little one (call'd *Annularis*, the Ring-Finger) for their Rings, for fear the Gold ſhould be too much worn, in regard that Finger is leaſt us'd of all the other, and cannot be extended alone.

Some

Some give this Reaſon; namely, that in the Diſſection of Humane Bodies (very frequent among the *Egyptians*) there was found a very ſlender *Nerve* reaching from that Finger to the Heart, and therefore they thought fit to *honour* it, as having ſo near an *Alliance* and Connection with the Fountain of Life.

But this Opinion which magnifies the *fourth Finger* of the Left-hand, preſuming therein a *Cordial Relation*, that a particular Veſſel, Nerve, or Artery is conferred thereto from the Heart; and therefore that eſpecially has the Honour to bear our Rings, is confuted in Dr. *Brown*'s *Vulgar Errors* in the 217th Page of his 1ſt Book, to which we refer the curious Reader. *Macrobius* affirms the Geſtation of Rings upon that Hand and Finger, might rather be uſed for their Convenience and Preſervation, than any cordial Relation.

CHAP. XVII.

Of Marriages.

IT would be too a tedious Buſineſs to ſet down every particular Ceremony, obſerved by the Heathens at their ſolemn *Nuptials*; I ſhall therefore only preſent you with the chiefeſt.

Firſt then, one in the Name of the Bridegroom, (*y*) divin'd by the chattering and flight of Birds, whether the Match was like to prove happy or not, and this Perſon was call'd *Paranymphus*. And the ſame *Augury* was performed alſo by another in the Name of the Bride.

(z) They were call'd *Sponſus* and *Sponſa*, and likewiſe (a) *Caius* and *Caia* from one *Caia Cæcilia*, a celebrated Matron, who for Spinning and Huſwifry was beyond all Parallel.

'Twas cuſtomary and uſual for both Parties, to (b) touch Fire and Water as a Token that all Things ſhould he common between them; as thoſe Elements are ſo for the ſupport and maintenance of Humane Life. And that was (as it were) the *Earneſt* and Pledge of their Marriage, as a *Ring* is now.

The Bride was (c) begirt with a *Woollen Girdle*, and that knit ſo faſt, that no Body could untie it beſides her Husband; whereby was ſignified the indiſſoluble *Union* between married Perſons.

When the Bride was conducted to the Bridegroom, a (d) lighted Torch was carried before her, ſhewing that the Wife is the *Glory* of her Husband.

As ſhe was entring into her Husband's Houſe, (e) they lifted her up a little, leaſt with her Feet ſhe ſhould ſtrike againſt the Threſhold, and ſo gather from thence ſome ill *Omen*.

They oil'd the Hinges of the Door, leaſt they ſhould ſcreak and make a Noiſe, and they (g) ſcatter Nuts as they entred into the Apartment of the Bridegroom, intimating thereby, that they were under the Protection of *Jove*, to whom that Fruit was conſecrated; others ſay, it was to remind the married Couple, that they were no longer *Children* to play with Nuts.

(h) Laſtly, The Husband parted with a Spear the Hair of his Wife, to teach her that ſhe ſhould rather die, than be guilty of any Thing that might diſſolve her Marriage.

The

The COMMENTARY.

(y) [*Did Divine by Birds*, &c.]

The Sign or Token, which theſe Soothſayers in their Augury accounted moſt fortunate, was a *Turtle* and a *Crow*, if they appeared both together; becauſe both theſe Birds are ſo fond of their Mates, that after their Widowhood, they never deſire a ſecond Marriage.

(z) [*They were call'd* Sponſus *and* Sponſa]

A *ſpondendo*, becauſe in their Contracts, each promiſed to live as Man and Wife. The Manner of contracting was commonly this: They regiſtred in *Tables* for their greater Security the Form of the Contract, as is evident from *Juvenal*, Satire 6.

Si tibi legitimis pactam, junctamque Tabellis
Non es amaturus---.

i. e.

" If one by Cov'nants and juſt Writings join'd,
" Thou loveſt not----

Theſe Tables were ſeal'd by certain Witneſſes term'd *Signatores*; and before they began the Ceremonies of the Contract, the Man procured a *Soothſayer*, and the Woman another, whom they uſually conſulted; hence that of the Satiriſt.

---*veniet cum ſignatoribus Auſpex.*

(a) [Caius *and* Caia, &c.]

In Memory of the chaſt and happy Marriage of *Caia Cæcilia*, the modeſt Lady of *Tarquinius Priſcus*. From whence ſprung a Cuſtom among them, that the new-married Wife, when ſhe was brought Home to her Husband's Houſe, was to uſe this Proverb, [*Ubi tu Caius ibi ego Caia*] by which ſhe ſignify'd, that ſhe was

Owner of her Husband's Goods, as well as himſelf.

(*b*) [*Touch Water and Fire*, &c.]

The meaning of this Ceremony ſome take to be this; the Fire being an *active* Element repreſents the *Man*, and the Water being *Paſſive* ſignifies the *Woman*. Others imagine, that by the *commonneſs* of theſe two Elements, was hinted the *Community* 'twixt Husband and Wife, and alſo of their Poſſeſſions, Goods and Chattels.

(*c*) [*Begirt with a Woollen Girdle*, &c.]

'Twas ty'd with ſuch a Knot, as was call'd *Herculean*, becauſe thar *Heroe* was look'd upon by Antiquity to be the moſt fruitful of Men. It is recorded of him, that he left no leſs than ſeventy Children behind him at the Time of his Death; and that in ſeven Days Time, he deflower'd the fifty Daughters of *Theſtias*, and got them all with Child. For good Luck's Sake, the Husband untied that *Knot* in the Bed, that ſo he might be happy in a numerous Ofspring.

(*d*) [*A lighted Torch was carried before*, &c.]

Towards Night, when the Ceremonies were ended, the Woman was brought Home to her Husband's Houſe with five *Torches*, ſignifying thereby, the want that married People have of five Gods or Goddeſſes: *viz.* *Jupiter* and *Juno*, *Venus*, *Suadela*, and *Diana*, who is often call'd *Lucina*.

Some think that the Uſe of theſe Torches was not only to give *Light*, but to repreſent and ſignifie the *Element* of Fire: for no Marriages were deem'd happy, but they that were made by the *Sacrament* (as it were) of Fire and Water

Water. Theſe Torches were made of a certain kind of Tree (*ſweating* forth a pitchy ſort of Liquor) call'd *Teda*, and therefore the *Poets* call'd Figuratively, both the *Torches* and *Wedding* it ſelf by that Name.

(e) [*They lifted her up a little*, &c.]

That is, over the Threſhold, carrying her in by a ſeeming Violence, becauſe in Modeſty ſhe would not appear without ſome *Reluctancy* to go to that Place, that ſhould be *fatal* to her Maiden-Head. There are ſeveral Reaſons that we meet with in Authors of this uſual Ceremony, of lifting up her Feet: But that of *Scaliger* ſeems moſt proper, which was the avoiding of the virtue of *Magical* Enchantments, which Sorcerers were wont to lay under the Threſhold, either to abate Love and conjugal Affection, or to weaken the Powers and Faculty of Generation.

Beſides, hitting the Foot againſt the Threſhold was eſteemed very ominous, and was ſuperſtitiouſly obſerved among the Heathens, to be a Sign or Token of Divine Anger. It is obſerv'd, that *Gracchus* upon that very Day on which he was kill'd, did grievouſly wound himſelf by ſtumbling on the Threſhold.

(g) [*Anointed the Hinges and ſcatter'd Nuts.*]

For the former Ceremony, the Wife was called *Uxor quaſi Unxor*. And as for the ſcattering of *Nuts*, ſome give another Reaſon beſides that mentioned by our Author; namely, Nuts were ſcattered by the new married Couple, becauſe, when ſtrewed upon the Ground, the Boys ſcrambled for them: So that the pleaſant Cries and tranſporting Sighs in the Amorous Wars might be overwhelmed and drowned.

(*h*) [*Divide her Hair with a Spear*, &c.] That is, with the Top of a Spear, wherewith ſome Fencers had been formerly kill'd. This Spear was call'd by them, *Haſta Cœlibaris*, and the Ceremony betoken'd that nothing ſhould ſeparate them, bnt ſuch a Spear, or ſuch like Violence.

CHAP. XVIII.

Of the Games of the Ancients.

THE *Græcians* in *Arcadia*, between *Piſa* and *Elis*, two Towns of *Greece* in the Olympick Fields, did inſtitute in Honour of *Jupiter*, certain *Olympick* Games, wherein Horſes and Chariots run Races in the *Stadium*, and the Combatants (*i*) fought with Clubs and *Whorlbats*, which were Thongs and Straps of Leather, wound about their Hands, and *tagg'd* with Plummets of Lead and Iron; with theſe they contended, by caſting them up into the Air, as *Virgil* tells us in his fifth Book.

They engag'd alſo in *leaping*, wherein he was *Victor* who jump'd fartheſt. The Conquerours were (*k*) crown'd with a Garland of Olive (which was very plentiful in that Country) and were exempted from many burthenſome *Impoſitions* in the Commonwealth; nay, had *Salaries* for their Lives, or Annuities out of the Publick Exchequer.

They uſed alſo Sports, not much unlike theſe, in *Iſthmus* and *Argos*, which they call'd *Iſthmian*, *Nemeæan* and *Pythian* Games, and were the ſame in effect with thoſe I have mentioned. Some ſay

they played at them with *Darts*, others, with *Quoits*.

The *Romans* invented more cruel Sports; for (*l*) they were wont to make Men encounter one another in the *Amphitheatre*, which Exerciſe was afterwards forbidden by Chriſtian Emperors. Condemn'd Malefactors were (*m*) to fight with Lions and Bears, with Leopards and other Beaſts. And many Chriſtians, but (*n*) particularly *Ignatius*, was condemn'd to this kind of Death: They inſtituted alſo *Chariot races* in the great *Cirque*; of which ſee in the 2d Chap. of the 2d Sect. and Page 57.

The *COMMENTARY*.

There were among the *Gracians* four ſorts of Games more eſpecially famous, *viz.* the *Olympick* and *Iſthmian*, the *Pythian* and *Nemeæan*.

[*Certain Olympick Games.*]

Theſe were kept every fifth Year in the Mount *Olympus*, and inſtituted by *Hercules* in the Honour of *Jupiter*; in this Game, *Corylus* an Arcadian won the firſt Prize, though ſome ſay *Hercules*. There were wreſtling and leaping, running with Horſes, and running on Foot, tourneying together with courſing Chariots; the Contention of Poets, and Diſputations of Philoſophers; the Combats of Orators and eloquent Rhetoricians; there Wars were proclaim'd, and Entrances made into Leagues of Peace, where the Rewards of the Victor were Garlands of Olive.

[*Which they call'd Iſthmian*]

Theſe were devis'd by *Theſeus* in Honour of his Father *Neptune*, environ'd with a dark Wood of

of Birch Trees; they who won the Victory had a Garland of Pine-Tree.

[*Nemeæan and Pythian.*]

Nemeæan, nam'd of the Foreſt of *Nemæa*. The People of *Argos* kept ſolemnly this Feaſt, in reverence of *Hercules* that ſlew the mighty Lion, whoſe Skin he wore for a Coat of Armour.

The *Pythian* were in Honour of *Apollo*, in Memory of his vanquiſhing the great Dragon, that was ſent by *Juno* to perſecute his Mother *Latona*.

(*i*) [*They fought with Whorlbats.*]

The manner was thus. The Combatants had in each Hand a Strap of Leather, wherewith they ſtruck at each other, for you muſt know that this kind of fighting ſucceeded *Fiſty-Cuffs*, wherein the Striker hurt his own Hand, as well as he did the Party whom he ſtruck. Hereupon they invented this other kind of fighting with leathern *Switches*, which they call'd *Ceſtus*, from the Greek Word κεστὸς, which ſignifies a Belt or Girdle.

To make the Encounter more *dangerous*, they were wont at length to tag theſe Thongs with Pieces of *Lead* and *Iron* at the end; ſo that with the Force of the Strokes, they oftentimes daſh'd out one another's Brains; and leſt through the Weight of Lead or Iron, the Strap might chance to fly out of their Hands, they faſtned it to their Arms or Shoulders; and there was reaſon for it, in regard thoſe iron or leathern Pieces were very *heavy*, being made in the Shape and Bigneſs of Rams-horns.

(*k*) [*Were crowned with Olive*, &c.]

Beſides thoſe Rewards which were peculiarly deſign'd for every Combatant, all Victors in general

neral were crowned with *Palms* and *Praiſes*; nay, they were not only laden with Honours, and return'd in *Chariots* with triumphant Pomp, but had *Salaries* and Penſions for their Lives: Nay further, ſo ſtrangely ſuperſtitious were the Ancients, that they were almoſt *enroll'd* in the Number of the Gods.

(*l*) [*They made Men encounter one another in the Amphitheatre*, &c.]

The Author underſtands the *Roman* Fencers or Gladiators. The firſt Original of which Sword-playing to the killing one another was deriv'd from a cuſtomary Practice among the Heathens at the Burial of their Friends, who were perſuaded that *the ſhedding* of Man's Blood would be a *Propitiatory* for the Soul of the deceas'd. Hence they were wont to buy *Captives* and *Slaves* on purpoſe to be ſacrific'd at Funerals; afterward, to render more pleaſant this cruel Spectacle, they chang'd their Sacrifices into a *Fencing* with Art, wherein the Combatants contended and fought for their Lives: At firſt, none would hazard themſelves but Captives and Fugitive Servants, who were forc'd to it, being bought to that end; afterward the *Free-born* ſuffer'd themſelves to be hir'd, and were term'd [*Auctorati*] Hirelings; yea, the Nobility themſelves of decay'd Fortunes, to merit the Emperor's Favour and Love, endanger'd their Lives in theſe kind of Conflicts.

The manner of this cruel and bloody Spectacle was this; the *Exhibitor* or Maſter of the Shew, did by a publick Bill give notice to the People of the Day of the Prize, for the procuring a greater Concourſe of Spectators. At the Time appointed they produc'd two ſorts of Weapons,

1. *Lu-*

1. *Luſoria Exercitoria*, as Spears, Wands and Cudgels, that they might *toſs* the one, and *fence* with the other, and ſhew their Feats of Activity, all which were but preparatory to the more dangerous and ſolemn one enſuing. 2. *Decretoria*; with which they really encounter'd each other for Life and Death, and therefore ſometimes they were called *Pugnatoria.*

(*m*) [*To fight with Lions and Bears*, &c.]

Here we may obſerve two Things, 1. That excellent Skill in any Art did *mitigate* the Severity of Puniſhment. A certain Smith, merely for his Ingenuity, was favour'd with his Hand, which was condemn'd otherwiſe to be lop'd off. And we read of a *nimble tongu'd* Lawyer, who being provok'd by his *Antagoniſt*, againſt whom he was pleading, threw his Knife at him and kill'd him; for which being ſentenc'd to die, he preſently cry'd out, *ad Beſtias, ad Beſtias*, intimating thereby, that for his Eminency in the Law, he deſerv'd Life and a Pardon. 2. Tho' any Malefactor happen'd to *conquer* a Beaſt or two, yet he was not diſcharged, but was to encounter others, till he was killed himſelf. The Man very ſeldom prevail'd over the Beaſt, but on the contrary, one Lion hath been too hard for two hundred Men.

There is a remarkable Story to this Purpoſe: A certain *Roman* Slave, call'd *Androclius*, or *Androclus*, having run from his Maſter, lived in a Wilderneſs, where a *Lion* came to him bemoaning himſelf, being tortur'd with a Thorn that ſtuck in his Foot. The *Fugitive* at firſt was frighted at his Approach; but the Lion coming nearer and nearer, and laying his Foot in his Lap,

Lap, intimated a Desire of some kind of Help, which when *Androclius* perceived, he pluck'd out the Prickle, and gave him Ease. It happen'd afterwards, that this Fellow was condemn'd to this Punishment; and it fell out so, that this very Lion was brought into the Cirque for *Androclius* to fight with, where, instead of attacking him, he tamely and civilly fawn'd upon him.

(*n*) [*Particularly* Ignatius, *&c.*]

It was no unusual kind of Martyrdom in the Times of the Primitive Church, thus to expose holy Men to the Fury of wild Beasts, as appears by this Example of *Ignatius*, who rejoic'd (as he said) *to be ground into Meal by the Teeth of Savages, that so he might be turned into pure Manchet.*

CHAP. XIX.

Of those that were condemn'd to the Mines.

'TWas the Custom to condemn those Malefactors to dig Metals, Sulphur, Lime, *&c.* whom they did not intend to punish capitally. They dug chiefly in *Proconnesus* (as it is expres'd in the Civil Law) which is an Isle in the *Propontis*, now call'd *Marmora*, very pregnant with Metals. They were also condemn'd to the Island *Gypsus*, to the Red-Sea, and to other Places.

'Twas a dismal kind of Punishment, as *Cyprian* complains in his 25th Epistle; for they never saw the Light of the Sun, and never slept but as they

they lay on the Ground. They were ſo chang'd and alter'd, that they grew quite out of Knowledge.

Many *Chriſtians* under the Perſecution of Pagans ſuffer'd this Puniſhment, which yet afterward grew out of uſe, in regard Princes now do (*o*) not condemn to the *Mines*, but to the *Galleys*.

A Thing which the *Romans* never practic'd, who would not ſuffer their Servants to handle the Oar. They bought their Slaves for neceſſary *Offices*, but they gave them their *Liberty* before they would employ them at the *Oar*; as we read they did, when they wanted Rowers againſt the *Carthaginians*.

And it was prudently done, for oftentimes by the Treachery of our Slaves, we have been conquer'd by our Enemies. This Cuſtom was introduc'd to ſave Charges, but not without a great deal of Danger; where ore the Ancients never made uſe of their Servants in their *Galleys*, ſo far were they from forcing them to it.

The COMMENTARY.

There is a Difference betwixt theſe two Phraſes, *Damnare in Metalla*, and *Damnare ad Opus Metalli*; for the firſt wore greater and heavier Fetters than the laſt. The Reaſon was this, becauſe they that were condemn'd *in Metalla*, were compell'd to ſettle and to ſtick to their Work, from which there was no neceſſity of leaving it; ſo that moiling in the Place they were firſt fix'd in, they might diſpence with bigger Chains, without hindring their Labour.

But they that were condemn'd in *Opus Metalli*, had *lighter* Irons, in order to their *Readineſs*

neſs for any kind of Work. Theſe did not always *dig*, but ſometimes exported, and ſometimes melted, and did other Offices belonging to the Mines, and therefore would more eaſily be hindred by *ponderous* Links.

(*o*) [*Not condemn'd to the Mines, but to the Galleys*]

And indeed whoſoever undergoes this ſevere Puniſhment, 'tis hard to tell whether he belongs to the Catalogue of the *Dead* or *Living*; for he is daily expos'd to a thouſand Deaths, and yet ſcarce ever dies; ſo that his *Life* is a Torment, and *Death* an Eaſe and Refreſhment to him.

CHAP. XX.

Of Funeral Rites and Ceremonies.

IF any Perſon of Note dy'd, he was (*p*) kept ſeven Days at Home, and burnt on the eighth with pompous Obſequies, which *Virgil* deſcribes in the ſixth Book of his *Æneids*.

---- *Principio pinguem tædis, & robore ſecto, &c.*

(*q*) "Firſt an huge Pile of ſappy Pine erect,
"And cloven Oak with ſable Branches deckt.

Afterward a *Cypreſs* Tree was ſet up, and cover'd with the Arms of the Deceas'd. They *waſh'd* the Corps with a little warm Water, and then anointed it with odoriferous Oil.

In the next place, they *bewail'd* and lamented the dead, and laid him upon a Bed, and then *cloath'd* him with the richeſt Garments they had, and having ſprinkled him with Oil and Frank-

Frankincenſe, they laid him on a Pile hollow within, and neatly order'd.

They put alſo in to him a *Dog*, an *Horſe*, and his darling *Servant* whom he lov'd beſt, and then turning from the *Pyre*, they ſet it on Fire with burning Torches. And when they had done, on the ninth Day, when the Body was burnt, they (*r*) gather'd up the Bones and Aſhes; and having *waſh'd* them with Wine, they put them into a brazen or an earthen *Urn*, and then ſurrounding the Herſe, they ſprinkled it with an Olive-Branch dipt in Water, fanſying it to be purify'd by that kind of Ceremony; when the Party was dead, they repeated theſe Words, *Vale & I, licet.*

Thoſe that were not burnt, they *embalmed* with Unguents and ſweet Perfumes. The Nobility commanded their Free-men to keep a Lamp always burning on their Tombs, and to watch by it.

Nine Days after the Deceaſe of the Party, they inſtituted in Honour of his Memory, certain Plays or Games, call'd *Novendiales*; which Sports were running of Horſes, and killing of Beaſts, fighting of Servants and Gladiators in the Amphitheatre. They made alſo on the ſame Day a ſumptuous Feaſt for the People in the *Forum*, as you may ſee in the 40th Book of *Dion*, and in *Cicero*'s Oration for *Muræna.*

When *Quintus Maximus* made a Feaſt for the *Roman* People, in honour of his Uncle *Africanus*, *Quintus Tubero* was ask'd by him to do the ſame, in regard he was *Africanus*'s Siſter's Son; he did ſo, but cover'd very mean Couches with Goat-skins, and ſet upon his Table earthen Veſſels, which ſordid Action the People of *Rome* did.

did highly reſent; and therefore this very honeſt Man, and good Citizen, although Grandſon to *Lucius Paulus*, and Siſter's Son to *Africanus*, loſt the Prætorſhip by his Goat-skins.

They did not *burn* the Bodies of ſome, but having *waſh'd* them together with their Cloaths in Wine and Milk, they interr'd them without the City. Emperors were bury'd with very great State, and pompous Solemnity, which *Herodian* deſcribes in his 4th Book.

Among other Vanities and Follies, they erected a Structure or *Pile* of Wood, hollow and four-ſquare, on each ſide of which there ſtood a *Portal*, through which might be ſeen the Corps of the deceas'd. Above this there was another ſquare Pile, but ſomewhat narrower, and above this a *third*, ſomewhat ſlenderer than the former; ſo that it ſeemed (as it were) to be mounted by Steps, as you may ſee on Coins, and other Sculptures of Stone and Metal.

(*s*) There was alſo an *Eagle* ty'd to a Rope, which when the Cord and Corps were burn'd, ſoar'd upward, and was ſuppos'd to carry the Soul of the Emperor to Heaven, where being enroll'd and regiſtred in the Number of the *Gods*, he was honour'd with the Name of an Immortal Deity.

The *COMMENTARY.*

(*p*) [*He was kept ſeven Days at home.*] They waſh'd the Corps with warm Water, and anointed it with Oil ſometimes, that in caſe the Body was only in a *Slumber*, and not quite dead, it might be reviv'd again by that warm bathing. In theſe ſeven Days ſpace, all the dead Men's Friends met together now and then, and

and fill'd the Air with Shouts and Out-cries, hoping that if the Body had been only in a *Swoon*, or *aſleep*, this *Vociferation* might have rowz'd and awaken'd it. This Action or Ceremony was term'd *Conclamatio.*

(*q*) [*A Pile was erected.*]

For their manner of burying, was not an *interring* of the Corps in the Earth (as it had been formerly) but *burning* them in the Fire; the Reaſon hereof being to prevent the Cruelty of their Enemies, who in a mercileſs Revenge, would dig up at their Conqueſts the buried Bodies, making even the Dead the Subjects of their implacable Fury.

This Fire, before the kindling, was properly call'd *Pyra*, in the time of burning, *Rogus* (*quod tunc temporis rogari ſolent manes*) and after the Conflagration, 'twas called *Buſtum*, *q. Bene uſtum*, *i. e.* well burn'd or conſum'd.

(*r*) [*Gather'd up the Bones.*]

The Reaſon was, leſt they ſhould be *remov'd* to another Place to be bury'd, and ſo the Ceremonies be repeated, and the *Grief and Charges* be renew'd and doubled.

(*s*) [*There was alſo an Eagle ty'd*, &c.]

Of this you may conſult the 4th Book of *Herodian*, where he copiouſly deſcribes the *pompous* Ceremony at the Funerals of Emperors.

CHAP. XXI.

Of Nomenclators.

IT will not be impertinent and *foreign* to our Purpoſe, to mention in this Place an ancient Cuſtom. (*t*) The *Romans* had certain Servants, who

who learnt to know every individual Citizen, and to remember them by their *Names*; ſo that as oft as they met any of them, they told their Maſters who they were, that ſo they might ſalute every one by his *Name*, and by that means might inſinuate themſelves into their *Favour*; for (as *Plutarch* ſaith) a Man is better pleas'd when he is called by his *Name*, and is more kind and obliging to the Party that *calls* him.

(*u*) Theſe Servants were call'd *Nomenclatores*, whom *Cicero* mentions in his Speech for *Muræna*, telling us that *Cato* had a *Nomenclator*, who told him the Names of all he met. This was very much in uſe among all thoſe who ſtood to be Magiſtrates, who after they were choſen, paſs'd negligently by them, without taking much notice of them.

The COMMENTARY.

(*t*) [*The* Romans *had certain Servants*, &c.] 'Twas an old Cuſtom at *Rome*, that on *Comitial* or Court-Days, which were proclaimed by an Edict, either of Conſul, Magiſtrate, or any empower'd to call an Aſſembly: I ſay, it was cuſtomary on theſe Days for the *Roman* People to meet in *Mars* his Field, where thoſe that ſtood for Magiſtrates (term'd *Candidati*, from their white Gowns) procur'd the Good-will of the People.

This (beſides other Things) was expected from them, *viz.* the ſaluting of every Citizen by his *Name*; for the better performing of which, they had a certain Follower, which ſhould prompt every Citizen's *Name* as he paſs'd by.

(*u*) *And*

(*u*) *And this Servant was call'd* Nomenclator.] Which Word doth properly ſignify a *Common Cryer* in a Court of Juſtice, ſuch as call Men to their Appearance; whence they had their Names from *Nomen* and *Calo*, an old Latin Word, to call, ſometimes ſtyl'd *Monitor*, ſometimes *Fartor ab infarciendo in Aures.*

CHAP. XXII.

Of Gifts, or Preſents.

ON the *Calends* of *March*, there were Gifts preſented to Women from their Friends and Relations, becauſe on that Day the *Romans* and *Sabines* engaging in a Fight, the *Women* were concern'd in the Combat, and were very inſtrumental in procuring of Peace.

Wherefore that Day was accounted *Feſtival*, and much Honour was given to Women; and (as *Juvenal* informs us) a green Umbrella, and a great quantity of Amber and other Preſents were conferr'd upon them. To which *Pomponius* the Lawyer alluding, tells us, that if a Man gave a *Preſent* to his Wife on the *Calends* of *March*, or on his *Birth-Day*, the Donation was valid, provided that the Gratuity was not over great. *Juvenal* aſſures us, that Men on their Birth-Days were wont to preſent their Wives in theſe following Verſes.

En cui tu viridem Umbellam cui Succina mittas
Grandia, natalis quoties redit aut medium Ver
Incipit, & ſtrata poſitus longaque cathedra,
Munera Fœmineis tractas ſecreta Calendis.

i. e.

i. e.

" Lo here to whom the green Umbrella went,
" To whom the goodly Amber Bowl was sent
" Upon his Birth-Day, or when the humid Spring,
" Did with it self the Female Calends bring.

On the Feast of *Saturn* (*i. e.* the second of *December*, which is the Solstice) *Presents* were wont to be made to the Men; and so they were also (for good Luck's sake) on the first Day of the Year; wherefore *Suetonius* tells us, that all Ranks and Degrees did on the *Calends* of *January* bring *New-Years Gifts* to *Augustus* (even in his Absence) in the Capitol.

But because that Custom was extended to more Days, *Tiberius* therefore forbad the giving and receiving of New-Years-Gifts, but only on the Calends of *January*. (*x*) And *Caligula* declared by an Edict, that he would receive from any body on that Day. That Custom, though quite laid aside by the Ancients, yet is still retain'd and observ'd amongst us.

The *COMMENTARY.*

(*w*) *Brought New-Years-Gifts*, &c.] The Original of which is almost as ancient as the City of *Rome*, the use whereof grew and increas'd by the Authority of King *Tatius*, who was the first that receiv'd *Vervain*, from a Tree out of the Wood *Sternia*, as an auspicious beginning of a New-Year; from thence came the Word *Strena*, which signifies a New-Years-Gifts. Some derive *Strena* from στρενὸς, *luxus*, implying the Wish of them that gave it, *viz.*

viz. That they to whom they gave it, might rather live plentifully with Delight.

(*x*) [*And* Caligula, &c.]

Marcellus Donatus, on *Suetonius*'s *Tiberius*, cap. 34. ſhews that *Auguſtus* and *Tiberius* were far from Covetouſneſs in the Receit of New-Years-Gifts; but that *Caligula* was baſely impudent, he himſelf uſing to ſtand ready, whilſt all ſorts of Perſons brought their Gifts to him, as particularly *Suetonius* relates in his *Caligula*, cap. 42.

CHAP. XXIII.

Of Hours, and of the Clepſydræ.

(*y*) THE *Hours* of the Ancients much differ'd from ours, for they reckon'd twelve Hours in a Day, longer or ſhorter, according to the Length and Brevity of the Day and Night. But after the Invention of Bells, they divided the Day and Night into twenty four Hours. And therefore to this end they had *Sun-Dials*, call'd *Solaria*, and in cloudy Weather they made uſe of theſe (*z*) *Clepſydræ*, which was a kind of a *watry Clock*, made after this manner.

They took a *Glaſs*, which had an Hole at the Bottom, *edg'd* about with Gold, to keep it from wearing, and from being impair'd by the Water. On one ſide of this Veſſel was drawn a *ſtrait Line*, which had the twelve Hours inſcrib'd upon it: Then they fill'd the Glaſs with Water, which diſtill'd Drop by Drop through the afore-mentioned Hole, and put a *Cork* into the Water, to which was faſten'd a ſmall *Tongue*, or Needle, which pointed to the firſt, ſecond (the

(the Water ſtill dropping) and the reſt of the Hours.

The COMMENTARY.

(y) [*The Hours of the Ancients*, &c.]

Pliny tells us in the 60th Chapter of his 7th Book, and *Cenſorinus* (*de Die Natali*) and *Varro* in his fifth Book of the Latin Tongue, that for the ſpace of above three hundred Years, the uſe of Hours was not known at *Rome*, and that the twelve Tables made no mention at all of them. And they ſay that the *Egyptians* were the firſt that made *Horologia*, and then the *Grecians*, which were call'd by Antiquity, *Solaria* and *Sciateria*, and *Horographia*, and *Clepſydræ*, becauſe they were made by the meaſuring of Water, a Deſcription whereof you have given by our Author. That theſe were afterward in uſe among the *Romans*, is clear and manifeſt, and that firſt by *Scipio Naſica*.

Formerly they were wont to reckon the Day in a continued *Series*, from Midnight to Midnight: But as ſoon as the *Romans* underſtood the uſe of Hours (which was about three hundred Years after the building of the City) they then learn'd to diſtinguiſh the Night from the Day, and aſcrib'd twelve Hours to the one, and twelve to the other.

The *Diurnal* Hours were reckon'd from Sun-riſing to Sun-ſetting, and the *Nocturnal*; from the Sun-ſetting to Sun-riſing. And thence it was that the Hours were unequal, according to the Length and Shortneſs of the Days and Nights.

(z) [Clepſydræ.]

Theſe *Clepſydræ* were chiefly us'd in a City

Achanta, beyond the River *Nile*; where among other Things, there was an huge Veſſel, into which three hundred and ſixty Prieſts brought daily Water from the *Nile*, which from thence running out again, did inſtead of a *Clock*, compute the Hours.

The CONCLUSION.

Theſe are the Things which occurr'd to me concerning thoſe *Arts* and *Cuſtoms* which were formerly in uſe, but are now either altogether unknown, or elſe are quite laid aſide. In the reciting whereof I have wav'd a Diſcourſe of the *Religion* of the *Pagans* (not caring to concern my ſelf in ſuch Abominations and Vanities) and alſo of *Laws*, ſo often alter'd and chang'd, being conſcious to my ſelf, that ſuch a *Field* of Matter would require another *Volume*.

And I do not at all doubt but that I have omitted many Things worth our Conſideration; but I thought it ſufficient to touch upon ſome of the chief and principal.

Now I proceed to thoſe Things which were utterly unknown to the Ancients. And firſt of the *New-World*; with which we will begin the Second Book.

The END *of the Firſt Book.*

Will Shenstone.

1137. f. 8